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VOL. XIII.---NO. 28.

# THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

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JAS. BROWN YERRINTON, Printer.

BOSTON, FRIDAY, JULY 14, 1843.

WHOLE NO. 653.

## REFUGE OF OPPRESSION.

From the N. Y. Observer.

### Letter from Rev. Dr. Wisner.

Since the publication of Dr. Duffield's statement on the subject of the abolition discussion at Philadelphia, we have received several communications speaking in strong terms against the charge which that statement was brought against Dr. Wisner, and which has called forth the letter below. One of our most distinguished abolitionists of the Assembly says it is that great injustice is done to Dr. Wisner, and the reader on referring to the report of Dr. ——'s speech in our paper, will find that the offensive sentiment imputed to him was distinctly disclaimed by him in the course of his remarks.

We regretted to be regretted that some of those patriots, especially those who profess to be the advocates of 'free discussion,' have suppressed Dr. Wisner's speech, containing the ablest made during the Assembly, while the most unfounded charges against him respecting his remarks are eagerly circulated through their columns. The New-York Observer, speaking of the course pursued by certain radical papers since their signal defeat at Albany, remarks with great force and propriety:

"It opposes neither grace, nor talent, nor argument, but to an opponent an opprobrious epithet; it is to call him a 'pro-slavery' as to pelt him with stones, and as honorable. The sincere Christian is accountable to the Judge of all the earth, at the approaching 'World's Convention,' and not to any self-constituted tribunal, that takes upon itself to judge of the men as 'pro-slavery;' will feel that he has applied these epithets, by whomsoever applied. If he is the friend of human rights, and is honestly endeavoring to advance them by the means which he judges to be wisest and best, he will fearlessly bear the reproach which he incurs for acting the dictates of his own conscience. Knowing he cannot, at the same time, please man and God, he will resolutely adhere to his own views of duty, and when raising accusations are brought against him he will (as he lawfully may) take to himself the comfort of the Saviour's words—'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.'

We presume that Dr. Wisner, and all others who are exposed by these papers with similar denunciation, will survive the persecution. If misrepresentation and slander, were killing things, good men would have ceased from the earth some time ago. We are detaining the reader from Dr. Wisner's letter.

ITHICA, N. Y., June 23, 1843.

*To the Editors of the N. Y. Observer:*

A communication in your paper of the 10th inst., over the name of Rev. George Duffield, D. D., calls me to compare the character of modern abolitionism with that philanthropic spirit which has at different periods of the world arrayed itself against slavery.

When Clarkson and Wilberforce engaged in the glorious task of putting down the slave trade in England, they were guided and directed by that wisdom which is 'pure, and peaceable, and gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' While they were deeply affected by the evils of slavery, and mourned over bleeding Africa, they did not like those American abolitionists who are described by M. E. D. in the New-York Evangelist for Dec. 1st, 1842, 'put every other object in a subordinate, and oftentimes in a low place.' They could not, at other interests besides the interests of the slave, and while they pursued their noble object, were kept it in strict subordination to the peace of the country, and the interests of the church of God. They never thought of denouncing the government of Great Britain, or exciting the prejudices of her citizens against the crown, nor of calling upon the church to exclude from her communion those brethren who stood connected with the evil which they sought to remove. They labored to enlighten the public mind, and in a peaceable and constitutional manner to bring the legislature of the nation to put down the inhuman traffic.

Substantially the same course was pursued by those men who achieved the abolition of slavery in the northern and eastern States of America, and at a later period in the British West India Islands.

How different are the feelings which are cherished and how different the course which is pursued by modern abolitionists! From that memorable period at which William Lloyd Garrison was released from certain difficulties in Maryland, by his friends in New-York, the spirit of the emancipation enterprise has been entirely changed. A party has been organized, and a society has been formed, with its auxiliaries, its journals, and its lecturers. The destruction of the southern slave has been made paramount to every other object. No interest has been too precious, and no institution too sacred to be assailed, when the success of the party has been thought to require it. Abolition has seemed to assume the place of religion, and has been made the watch-word of a party, under the banner of which, Popery, and Infidelity, and Agrarianism, and Arminianism and Quakerism, and Calvinism, have all united to oppose the patriotism which would not submit and the Christianity which could not bow, to the dictation of their motley organization.

In accordance with these principles the press has groaned under the most inflammatory publications, and in every city and village and hamlet in the free States has teemed with the living lecturer, who, for the purpose of giving life and energy to the enterprise, have depicted the horrifying nature of the institution, and the brutality of the southern master, in the most glowing colors, that love for the slave, and a zeal for civil liberty, have seemed to give place to the most vehement hatred of the slaveholder and the slave States; and when neither the one nor the other of these objects of detestation have seemed to fall within the reach of the arm which was lifted up against them, all the malign feelings which were at first indulged in towards the South were poured against the men in the free States who did not subscribe to the means resorted to by the party.

It is in this way that the measures at first designed to operate against the slavery of the South have resulted in a crusade against the gospel ministry, the benevolent institutions of the day, and the church of the living God.

It is not my design to identify the great body of those who call themselves abolitionists with the leaders of the organization, or to make them in any way responsible for sentiments or proceedings with which they do not sympathize; but it is a singular fact that most of those men who have wished to resort to 'ecclesiastical machinery,' have been prepared to make every other interest bend to that of abolition. If a Christian minister is opposed to having the church of God, in her ecclesiastical capacities, enter the arena of controversy upon this subject, or if he should say any thing in opposition to the fundamental doctrines of the party, he is *labelled a* backsliding man, and delivered over to the tender mercies of the editors, and the lecturers of the society, as a proper subject to be *dragooned* into their views, or to have every effort made which can be made to destroy his influence with his own people.

The truth of my last remark is abundantly verified by the letter to which I have already alluded. It is evident that when Dr. Duffield arrived in New-York, he felt deeply impressed with a sense of the delicacy of his own position. On the one hand the spirit of union considered him as having been the cause of Mr. Kellogg's resolutions, and on the other his abolitian brethren considered him recreant to their principles, by the admissions which he had made, and the votes which he had cast in the assembly.

In this dilemma, his first effort is to clear himself from the imputation of having intended, 'either directly or indirectly,' to sustain the distinctive features of those resolutions. But then, as their adoption or rejection was the only question before the house at the time when he made his speech, and as Parliamentary rules required him to speak to that question, respect for himself and his brethren called for an apology for the course which he acknowledged he had pursued. To find such an apology, he conjures up to his own mind, the ghost of a 'little clique,' or pro-slavery party, 'who were seeking to prevent discussion, and to use ecclesiastical machinery to protect slavery.' This, he tells the public, together with my pro-slavery speech which was designed to screen slavery, brought him '*impromptu*' to his feet, and when he was on the floor, instead of speaking to the question before the house, he at once set himself to counteracting the influence or tendency of my remarks. But, then, as a pretty full outline both of his speech and my own had got before the public, he appears to have apprehended that your readers would not very readily perceive either the pro-slavery character of the latter, or the adaptation of the former to counteract its tendency, he finds it necessary to make entirely a new issue. To do this, he charges me with having plead, what the New-York Evangelist piously denominates the '*Pet* passages of the New Testament,' *in proof that the relation of master and slave was as approvingly recognized in the sacred Scriptures, as that of husband and wife, or parents and children.* Here he has found something upon which he can take issue, and though he did not think proper to controvert a single position which I assumed in the Assembly, yet he stoutly denies in his letter, a position which never had any existence except in his own disordered imagination.

It is true that I did quote a number of passages from the New Testament, to show how the apostles treated slavery, both as it existed in the church and out of the church, and to show how Paul directed Timothy to treat it, and how he viewed the conduct of those who might treat it differently. But it is not true that I did ever either institute a comparison between the relation of master and slave, and that of husband and wife, or parent and child, or that I even so much as insinuated that the Scriptures approved of the relation.

Nor is this all. My brother Duffield knows, and that great cloud of witnesses who heard me, all know, that at the close of my Scripture argument, I did explicitly disclaim having brought these '*pet passages*' to prove any such thing as my brother now alleges they were intended to prove. That the position which I brought them forward to establish was, that we ought not, as an ecclesiastical judicatory, to meddle with one of the civil institutions of the country in the manner contemplated by those resolutions.

Nor is this all. When my brother Duffield seemed to be insinuating in his speech that I had used Scripture for the purpose which he ascribes to me in his letter, and I corrected him by telling him I had done no such thing, he replied: '*I know it, Moderator, I know it I have too good an opinion of the head and of the heart of my brother Wisner to charge him with saying that the Bible approves of slavery.*' I think I have given his very words; and yet the good brother is prepared, under certain influences, in New-York, to charge me with pleading Scripture to prove a position which, in Philadelphia, he entirely exhonorated me from having ever taken.

Here is a specimen of the influence of modern abolition upon the mind of a kind-hearted minister of the gospel. 'As he becomes interested in the cause of emancipation, ****** every other object takes a subordinate and a low place in his estimation.' His mind becomes so engrossed with the subject that he fancies he sees PRO-SLAVERY inscribed in broad capitals upon every man, and every measure, and every argument that does not chime in with his notions of the best means to abolish slavery.

Now what is the cause of this strange infatuation among good men? The only manner in which I can account for it is, that as God has Himself given the Christian church specific directions upon this subject, he has left those who will be 'wise above what is written' to verify the Apostle's prediction in I. Tim. vi. 1—6, that envy, strife, railing, and evil surmisings would be the inevitable result of teaching any otherwise than he then charged Timothy to preach.

Yours, &c.,
WM. WISNER.

*Note by the Editors.*—Since the above was in type, we have received the 'Watchman of the Valley' of June 22, which furnishes a sad illustration of the melancholy tendency of ultraism in the minds of amiable men. It devotes a large space to renewed misrepresentations of those who think there are more expedient and scriptural modes of removing slavery than the measures which that paper adopts. No pious and discreet mind can contemplate this unhappy course with any other feelings than those of pity and regret. The disciples rebuked some for casting out devils because they followed not with them, *but the Saviour rebuked the disciples!* We prefer to enjoy the approbation of the Master, to obey the teachings of the inspired word, and leave the issue with Him who has said, 'Vengeance is mine, I will *repay*.'

From the Baltimore Clipper.

### Irish Repeal---Mr. O'Connell.

We are sure that the friends of Ireland in the U. States will regret the proceedings lately had at the Repeal Association of Ireland, and the speech delivered at said meeting by Mr. O'Connell; both are calculated to diminish that interest for the success of the Repeal cause, which was so deeply felt and extensively manifested in this country. If the question is to be connected with that of slavery in the United States, as declared by Mr. O'Connell, and if, by aiding the Repealers of Ireland, the slaveholders of our country are only preparing weapons to destroy their own institutions, we may safely predict, that few of them will either feel sympathy for the cause, or contribute pecuniary aid to promote its success. Mr. O'Connell has expressly declared, (and he says that he expresses the sentiments of the Association of which he is the head,) that he neither wants sympathy or money from slaveholders—that he considers them as scoundrels, unworthy to be taken by the hand by honest men. He can enjoy his opinion; but, whilst he holds such language, he will find that the American citizens will look upon him as undeserving the title which he bears as 'Liberator'—as one to whom power could not safely be entrusted.

These proceedings and speech will cause Americans to pause in their zeal for Irish Repeal. However much they may desire to see the people of Ireland reinstated in their rights, and enjoying the benefits of an independent Parliament, they cannot give their cordial support to a cause, when its chief advocate not only reviles them as scoundrels, but threatens, if successful in obtaining a Repeal of the Union with England, to aid in inflicting the horrors of a servile war. We will say to Mr. O'Connell that the citizens of the slaveholding States spurn his threats as they disregard his friendship. They ask nothing of him, and defy his power. He is as ignorant of the condition of the slaves in this country, as he is illiberal and vulgar in his abuse of their masters.

Mr. O'Connell proceeds a little too far, and assumes too high a position, when he undertakes to dictate to the Irishmen of the United States, in the authoritative style he has used. 'Over the broad Atlantic (says he) I pour forth my voice, saying—'Come out of such a land, you Irishmen; or, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irishmen no longer.'' His voice will hardly be potent enough to make the many Irishmen of America abandon their adopted country, for fear of giving offence to Daniel O'Connell, or from apprehension of being stigmatized as scoundrels by him. Many of his countrymen are among the slaveholders whom he denounces, and will be indignant at the abusive epithets which he employs.

### A Repeal Association Dissolved.

The Repeal Association of Charleston, S. C. has been dissolved, in consequence of O'Connell's denunciations of slavery and slaveholders.

The report and resolutions to this effect were adopted 'with great applause,' at a meeting of the Association on the 29th ult. as follows:

The people of Ireland having been long engaged in patriotic efforts to obtain the restoration of their domestic Parliament by the repeal of the legislative union between their country and Great Britain, the cause of Repeal has excited very great interest, both in this country and in Europe. To aid a suffering and oppressed people, nobly struggling for their rights, and to whom Americans are attached by so many ancient and endearing ties, numerous and powerful associations have been organized in all the principal cities of the Union.

Actuated by the same sentiments, and following the example of larger cities, this Association was established by the friends of Ireland here, that they too might express their sympathy for and give their assistance to a nation long trodden down by the most grievous oppression, and contending with its proud and powerful oppressor, for the inestimable right of governing itself. This Association, comparatively in its infancy, had made one remittance to Ireland in aid of repeal, and was in the act of preparing to make another, when the unexpected intelligence was received of a speech delivered by Mr. O'Connell before the Repeal Association of Dublin, (and which is said to have been received with every demonstration of applause by that assembly,) in which he not only avows his hostility to domestic slavery as it exists in this country, but reviles the character of slaveholders, and particularly those of our Irish fellow-citizens included in that class, in terms of the vilest slander, and with epithets of the most atrocious calumny, and even intimates an intention at some future period to devote his energies to the overthrow of our domestic institutions.

Respect for ourselves, and the community in which we live, forbids us to analyze this speech, or to exhibit its disgusting and revolting features. Had there been a reasonable doubt of its authenticity, we might have delayed an expression of our feelings, until the fact of its genuineness or forgery could have been ascertained, and in order that we might not prematurely or unnecessarily forego a cause, in the advocacy of whose principles we have been so deeply interested. But as there can be no question whatever upon that point, we feel called upon by our duty as citizens, and by every impulse of our nature as men, to repel the aspersions cast upon us by Mr. O'Connell, and said to have been countenanced by the meeting he addressed, as promptly and decisively as possible, and with the fullest expression of the contempt and indignation they have excited in our bosoms.

Our primary paramount duty is to God, our country, and to ourselves, and therefore yielding to none in sincere devotion to the insterests and institutions of the slave-holding States, we pronounce the speech of Mr. O'Connell a base and malignant libel upon the people of the South; and we decline to hold any further communication with a man or body of men, who are capable of uttering or endorsing the infamous calumnies to which we have referred. Calumnies which, by repelling from the repeal cause the whole Southern portion of the Union, will certainly prove not much less injurious to the rights and interests of their own country, than they are pitiful and impotent, as regards the people to whom they have been so ignorantly and wantonly applied. Therefore,

Resolved, That as soon as it adjourns, this Association be dissolved.

Resolved, That out of the monies in the possession of the Treasurer, that officer be directed to pay forthwith whatever debts may be due by this Association.

Resolved, That the Treasurer be directed to pay one moiety of the surplus funds, after the debts are paid, to the Ladies' Fuel Society, and the other to the Society of the Sisters of Mercy.

## IRELAND.

### O'Connell's Speech at Mallow.

The following extracts from speeches of O'Connell, delivered at late immense gatherings at Mallow and Kilkenny, are given as indicative of 'the hour and the man,' rather than for their technical anti-slavery character.

Mr. O'Connell said—The time is come when we must be doing. (Cheers.) Gentlemen, you may soon learn the alternative to live as slaves or to die as freeman. ('Hear,' and tremendous cries of 'We'll die freemen,' mingled with cheers.) No, you will not be freemen if you be not perfectly in the right, and your enemies in the wrong. (Cries of 'So they are.') I think I perceive a fixed disposition on the part of some of our Saxon traducers to put us to the test. (Cheers.) The efforts already made by them have been most abortive and ridiculous. (Hear.) In the midst of peace and tranquility they are covering our land with troops. (Hear, hear.)

Yes, I speak with the awful determination with which I commenced my address, in consequence of news receivnd this day. There was no House of Commons on Thursday, for the Cabinet was considering what they should do, not for Ireland, but against her. (Cheers.) But, gentlemen, as long as they leave us a rag of the Constitution, we will stand on it. (Tremendous cheering.) We will violate no law, we will assail no enemy, but you are much mistaken if you think others will not assail you. [A voice—'We are ready to meet them.'] To be sure you are. (Cheers.) Do you think that I suppose you to be cowards or fools? (Cheers.)

But, gentlemen, to leave this subject, I hold that I would not be deserving of the station that I hold among you if I disguised the magnitude of the peril in which we are placed. ('Hear, hear,' and cheers.) They spent Thursday in consulting whether they should deprive us of our rights, and I know not what the result of that council may be; but this I know, there was not an Irishman in the council. I may be told that the Duke of Wellington was there. ('Oh, oh,' and groans.) Who calls him an Irishman? (Hisses and groans.) If a tiger's cub were dropped in a fold, would it be a lamb? ('Hear,' and cheers.) But perhaps I am wrong in anticipating, perhaps I am mistaken in warning you—(no, no)—but is there not reason to caution you?

The council sat for an entire day, and even then did not conclude its deliberations, but adjourned to the next day, while the business of the country was allowed to stand still. (Hear.) What had they to deliberate about? The repealers were peaceable, loyal and attached, affectionately attached to the Queen, and determined to stand between her and her enemies. If they assail us to-morrow and we conquer them, as conquer them we will one day—(cheering)—the first use of that victory which we would make would be to place the sceptre in the hands of her who has ever shown us favor, and whose conduct has ever been full of sympathy and emotion for our sufferings. (Cheers.)

They have taken one step of coercion, and may I not ask what is to prevent them from taking another? (Hear.) May not they send us to the West Indies, as they have lately emancipated the negroes, to fill their places? (Hear.) Yes, Peel and Wellington may be second Cromwells. ('Hear,' and hisses.) They may get his blunted truncheon, and they may, oh, sacred Heaven! enact to the fair occupants of that gallery (pointing to the ladies' gallery) the murder of the Waxford ladies. (Oh, oh. But I am wrong, they never shall. (Tremendous cheering, and waving of handkerchiefs.)

I warn you, keep yourselves free from the enemy—(hear, hear)—let not their curs lap their tongues in your blood—(cheers, and cries of 'never fear')—be prudent—(hear)—let there be no crime, no violation of the law, (no, no,) and let Peel, the Cromwell of the present day, commence his murder if he dare. ('Hear, hear,' and vigorous cheering.)

The Repeal demonstration at Kilkenny, on the 8th, is described as having been great. There were, it is said, upwards of 300,000 people present, including from 11,000 to 12,000 horsemen. Mr. O'Connell, in addressing this vast multitude, said—'Is there a band within hearing? If there be, let them play up 'God save the Queen.' (More than a dozen bands here played up the national anthem, the entire vast multitude remaining uncovered. At the termination of the air, three hearty and deafening cheers were given for the Queen.) I will now give you another subject to cheer—three cheers for the Queen's army—the bravest army in the world.—(Tremendous cheers.) Three cheers for the Irish people—the most moral, the most brave, the most temperate and the most religious people on the face of the earth. (Great and long continued cheering) After assuring his hearers that nothing could prevent the Repeal being carried if the people were peaceable, he said—I suppose you have heard of the Duke of Wellington and Sir R. Peel having come down to Parliament one fine evening, and declared that they would prevent the Repeal of the Union even at the expense of a civil war. We will not go to war with them, but let them not dare to go to war with us. (Tremendous cheering, which continued for some minutes.)

We will act on the defensive, and believe me, men of Kilkenny, there is no power in Europe that would dare attack you and the people of Ireland, when they keep themselves on the right and act on the defensive only. (Hear, hear.) They threatened us with this civil warfare, but we only laughed at them, and you are at liberty to laugh at them again. (Cheers and laughter.) I hurled back my indignant defiance to them from the Repeal Association, and told them what I now tell you, that we never would violate the law or commit any violence, but that we have hands enough to defend our own heads, if they dared to attack us. (Great cheering.) What was the consequence? The great Duke of Wellington and the crafty Sir R. Peel pulled in their horns a little, and said they did not mean to attack us. (Laughter.) But they have sent over 36,000 artillery, cavalry, infantry, and marines here, and I am very glad of it, for they will spend 36,000 shillings every day while they remain in the country. (Cheers.) It would be a kind of little repeal of the union in itself.

At the banquet in the evening he said, alluding to the great assemblage he had seen in the morning—What a waste of physical force we have witnessed to-day. We stand at the head of a body of men that, if organized by military discipline, would be quite abundant for the conquest of Europe. Wellington had never such an army as we saw to-day. There was not at Waterloo on both sides so many stout, energetic men as we have seen here to-day. Oh! but it will be said they were not disciplined? If you tell them what to do you will have them all disciplined in an hour. (Great and continued cheering.) Do you not think they were as well able to walk in order after a band as if they wore red coats, and that they would be as ready to obey their repeal wardens as if they were called sergeants and captains?

## SELECTIONS.

### General Association of Massachusetts.

This body of Representatives of the Orthodox Congregational Clergy of Massachuset s held its annual meeting at Sunderland, on the 27th ult. The following account of its action on the subject of Slavery is from a report in the New-York Evangelist.

Mr. TRASK said that the Committee of Arrangements had received one or two communications on the subject of slavery; he wished to inquire if the Standing Committee on the subject, had any thing to report. He did not wish to forestall anything which that Committee might have to offer. But no one of that Committee was present. Dr. IDE, the chairman, was prevented from attending by ill health. Mr. Trask presented the following remonstrance, which was read by the Scribe:—

[COPY.]

*To the General Association of Massachusetts:*

The Old Colony Association, believing that American slavery is not a subject which comes within the cognizance of the General Association, that all action of the Association tends to evil among ourselves as well as among our brethren at the South, beg leave respectfully and earnestly to remonstrate against any action on the part of the Association in reference to the subject of American slavery.

The remonstrance was passed by a unanimous vote.

WILLIAM GOULD, *Moderator.*
ANDREW BIGELOW, *Scribe.*

South Dartmouth, Oct. 25, 1842.

This remonstrance was read and laid on the tabie without remark. The following resolutions were then presented by the Committee of Arrangements:

1. Resolved, That we remark with pleasure the increased attention of our pastors and churches, and in our country generally, regarding the condition and claims of our enslaved countrymen and their oppressors.

2. Resolved, That we receive, with gratitude to God, intelligence that millions of slaves in British India have been, peacefully, so uplifted from their deep degradation, that they are now practically recognized as men.

3. Resolved, That we express the ardent desire and hope, that the ministers and churches of Christ everywhere, will put forth every appropriate Christian effort, to effect the speedy termination of slavery in all lands.

The question now arose, What shall be done with these resolutions?

Dr. SNELL said, he had no objections that the resolutions should be adopted; but a committee had been appointed, to whom this whole subject had been referred, and he thought it would not be treating them well to take it out of their hands, till they could have an opportunity to make their report.

Mr. BAKER could see no objection to adopting these resolutions at once. He could not see how this could in any way interfere with the action of their committee.

Mr. CLARK thought that as they had a committee, no action should be taken on the subject till they had reported.

Mr. ALLEN thought the time had come when they might act on the subject without the slightest delicacy; and he hoped that they would not give the subject the go-by.

The question was now agitated, Why was the remonstrance of the Old Colony Association laid away so quietly? Mr. Trask called for its reading. By a vote of the Association, that paper was then called up. It was now moved by Rev. J. G. Hall, of Egremont, and seconded by Rev. J. A. Roberts, of New Bedford, that this remonstrance be adopted as the vote of this body.

Mr. CHIPMAN now addressed the Association in a very eloquent and impressive manner. He begged his brethren to consider the influence which would be exerted by the adoption of this remonstrance as the vote of this Association. What will our children say of us, if we declare, in accordance with the legitimate spirit of that remonstrance, that we do not consider the subject of slavery to have anything to do with the cause of truth and holiness! He loved that Old Colony Association. He loved to utter its venerable name. He had good reason to love it, for his mother sprung from the Mayflower that landed upon its impregnable rock. And on these accounts he was the more deeply grieved that a spirit so at variance with the spirit of their ancestors, should be cherished by that Association. He alluded with deep emotions to a scene which had recently occurred in his own family. A poor man who had purchased his own freedom from slavery, came to him for aid. He was always affected when he beheld objects of this kind; but there were reasons why this case had awakened in his heart more than usual sympathy. He saw reflected in the man the image of Jesus. And when, said Mr. C., I saw that broken-hearted man take my little boy up in his arms, and then speak of his own flesh still in hopeless bondage, how could I help feeling? And he had come too fresh from such a scene, not to feel keenly for his brethren in bonds. He had come too fresh from such a scene, not to feel grieved at this remonstrance. He did not come here with any intention or expectation of making a speech on this subject; but he had come too fresh from such a scene, to hold his peace.

Mr. ROBERTS, of the Old Colony Association, said, though he had not been present when the remonstrance was passed, still presumed, indeed, he felt warranted in saying, that his brethren did not mean to express any sympathy with slavery, but simply to remonstrate against making it a subject of action in the General Association, as a matter of expediency; and it was on this ground that he seconded the motion to have it adopted as the vote of the Association.

Dr. BEECHER called for the reading of the remonstrance again. Its language was not at all ambiguous; and he thought it exceeded anything of the kind that he had ever heard. It suggests, 1. That the subject does not come within the cognizance of this body. 2. That *all action* tends to evil. 3. That this Association had better not have any action on the subject whatever. Truly, said Dr. B., the adoption of these sentiments would be making a rapid movement towards the darkness, instead of towards the light. He hoped that these far-reaching principles would be thoroughly canvassed before they were adopted.

Mr. ALLEN thought that the document must be taken just as it was. He was surprised at the import of it, coming, as it did, from the Old Colony—the foundation of the fathers and prophets of New England. We speak everywhere, and on all occasions freely, on the subject of temperance. We speak everywhere, with the same freedom on the subject of Popery. We almost grieve because we have not heard from our Committee on this subject. But in regard to the subject of slavery, it is said by this remonstrance, that to speak on the subject tends to evil, and that continually. Mr. A. urged, very eloquently and pungently, the great importance of acting *now*, and *with all our might*.

Mr. TRASK said this remonstrance declared that action on the subject of slavery tended to evil. He had been exceedingly interested in reading some resolutions rececently passed in old Kentucky on this subject. These resolutions sanctioned the movements of northern societies against slavery. He could not think for a moment of adopting the sentiments of that remonstrance. And if he should adopt them, he should be ashamed to meet any honest praying man of his church. He believed action—vigorous action, was called for. He was in favor of all kinds of right action. What! says that honest parishioner, is my pastor afraid of sin? If we adopt this remonstrance, it will grieve our brethren at the West. Why, Sir, I verily believe that if we should adopt it, Dr. Nelson would cry his eyes out.

If we love our brethren at the South, we shall keep on. It is the only way to prevent insurrection there. The slaves know what is going on here at the North; and while they know us to be engaged in efforts for their good, they will remain quiet. But just pass that document, and in a month the slaves would know it, and there would be blood and fire at the South.

Mr. T. knew on good authority, that the abolition spirit had increased two hundred fold at the South, within two years. It is too late in the day, he said, to go back to recognize that Old Colony petition. The sun has arisen too high, and shines too brightly—we cannot go back. What would they say of us in other parts of the world? It will never do for us to go back, we must, yes, *we must go forward.*

Mr. BOUTELLE, delegate from the General Association of Connecticut, felt desirous of vindicating the Pilgrim Association, having once been a member of it, as there seemed to be a misunderstanding. From some remarks that had been made, it seemed that some of the brethren confounded the Old Colony Association, with the Pilgrim Association. This was one error. They were entirely distinct bodies, and he was too well acquainted with the sentiments of the brethren composing the latter, to suppose that such a document could emanate from them.

Mr. B. said that he should feel humbled, grieved and ashamed, to go back to Connecticut and tell his brethren that this venerable Association had gone back—he could not tell, how many centuries towards the dark ages. They would be grieved in common with those brethren at the West. He hoped the remonstrance would not be adopted.

Mr. STEARNS, of Newburyport, said that while he hated slavery from the very bottom of his heart, he sincerely deprecated the constant tendency there was to turn the Association into an anti-slavery society. He wished to know if there was not some way in which this constant speech-making on this subject might be avoided.

Mr. BAKER concurred in feeling with Mr. Stearns. He abominated slavery, but regretted that every yearly meeting should be so much taken up in this way.

Mr. HALL, who made the motion for the adoption of the remonstrance, begged leave to make an explanation. He had been sitting for some time in agony, while the discussion had been going on, lest it should be supposed that he was in favor of the remonstrance. He wished to say that he moved its adoption, simply for the purpose of bringing it before the house. His own views were decidedly opposed to those advanced in the remonstrance; and the Association with which he was connected had passed resolutions of a decidedly different character.

Mr. COOKE now moved the indefinite postponement of the whole subject. The whole question was then before the house in a different form. And after considerable discussion, the most of which was in favor of present and efficient action, in which Messrs. Hanks, Chipman, Stearns, Allen, and Taylor, of Andover, took part, Mr. Cooke moved the previous question, which was put and lost by a very large vote.

Mr. ALLEN then offered the following resolution, which was almost unanimously adopted:

Resolved, That the General Association of Massachusetts can, by no means, reciprocate the sentiments in the remonstrance of the Old Colony Association, on the subject of slavery; and that instead of silence or inaction on the subject of American slavery, we deem it our duty and privilege, as ministers and Christians, to speak freely, openly, with earnestness and Christian kindness, and to act in the same spirit, for the relief of our oppressed and suffering countrymen, and Christian brethren.

[At the eleventh hour, an elaborate report from the Standing Committee on the subject of slavery, was received, but for want of time, the Association decided to place it in the hands of the Secretary, to be brought up at the next annual meeting. Mr. Trask had prepared a condensed statement of its substance, but he greatly preferred that the whole should be heard, as it proposed important things to be done.]

From the Philanthropist.

### The Friends and Slavery.

*Dear Friend Bailey*—I withdraw from the Society of Friends, and wish the world to know my reasons for so doing; and that I now am free, having no sectarian fetters to bind me, or retard my progress in doing what I conceive to be my duty.

My reasons are as follows:

There are near three millions of my own brethren and sisters according to the flesh, in the most dreadful slavery that ever existed on the earth. They are bought, and sold, and whipped, and chained at this day in our land.

The voice of our brother's blood cries to God from the ground—and the wail of our sisters goes upward. Lamentation and mourning—'Rachel weeping for her children, and refusing to be comforted, because they are not.' God in his providence has brought the matter before the christian world, and they are called upon to act, and they must act, they must take sides either for or against. I most sincerely believe, that, were the sentiments taught and practised by early Friends in our country, acted out at the present day, slavery would not now be in existence in our land; but that, by remaining longer a member of that Society, in its present attitude and hostility to the slave, I shall be on the side of the oppressor, and be found fighting against God.

Again, the Society of Friends at the present day, instead of encouraging and sustaining those who are made of no reputation, that they may plead the cause of *God's poor*, are found in direct hostility to them. They close their meeting-houses against them; counsel their members to shun them; 'deal with,' and 'cut off' those who join with or befriend them; in short, they seem to bear that testimony against the slave's friend, that they should bear against the slaveholder. Thus introducing discord and disunion, causing bitterness, contentions and divisions, and breaking up the harmony and unity that once existed among Friends, in their testimony against slavery, which is proof of the extinction among them of the principles of the gospel, liberty, peace and love. And such being my views, drawn from observation, the voice of God to me seems to say, 'Come out from among them, and be separate, that ye be not partakers of her sins, *and that ye receive not of her plagues*'

Another very important reason is, freedom of opinion. I do not think it right for any sect or organization to control the action of mind, and prevent freedom of opinion.

Individuals are sacred—the thoughts of the heart may not be trampled on with impunity. When organizations infringe upon the sanctity of the soul, they become subversive of the object of their formation—wicked, and must be forsaken. I wish to be counted among those dear friends who have been cut off from society for pleading the cause of the poor and needy, and for their fellowship with the friends of the suffering and the dumb.

Again, the professed principles of the Society say, 'Peace on earth, and good-will to men;' but their conduct, as manifested by their hostile contentions and internal dissentions, shows too plainly that the spirit of love which once prevailed, has in a great measure left them. The dove, with her olive branch, that once hovered over the Society, frightened by the noise of strife and commotion, has spread her wings, and flown back to her nest; and not only has peace seemingly departed from them as a Society, but, by mingling with the world, and entering politically into its movements, they, so far as their influence goes, sustain a government which depends for its existence upon the sword, and which avowedly and intentionally receives its power not from God, but from men; 'from the consent of the governed,' or, in other words, from a wicked world; and a majority of the people being wicked, the government must of necessity be wicked also—being formed by the voice of the majority.

I was early taught that the Friends were preeminently the followers of the 'Prince of Peace.' But when I see them sustaining organized powers, based upon a system of violence and blood, a system so utterly at variance with the powers 'ordained by God,' and so entirely opposite to the spirit of the Lamb, that 'His kingdom' *cannot* 'come' while they exist, nor 'His will be done' by those who sustain them; I therefore withdraw from the Society, that I may not be identified with those whose practice is so averse to the principles of universal peace. I wish to be at liberty to aid in whatever way I may be able, to lift the yoke from the necks of my suffering brethren, and break the chains from the limbs of my sorrowing sisters, and to urge forward the great moral enterprise of the day, and be thus prepared by embracing all the parts, to embrace the whole, when they shall all be embodied in one—for then shall the trumpet of jubilee sound, shouts of redemption go up, the sun blaze forth from mid-heaven, and the great '*Desire of all nations*' shall come.

Yours, for God and humanity,
ESTHER WHINERY.

### Texas and Slavery.

The London correspondent of the Boston Post sends to that paper a copy of the following letter, which he says was received by the last steamer. Mr. Yates, the writer, is said to be a 'respectable man, formerly of New-York;' the Captain Elliott mentioned, is the British minister who begun the war with China. Mr. Converse, to whom the letter is addressed, with Dr. Carroll and others, has recently obtained a grant of land from the Texan government, on Red River, and the purpose of the parties is to settle it with abolitionists. The letter was written, and is used in England as a means of inducing abolitionists to emigrate.

GALVESTON, March 19, 1843.

MR. S. CONVERSE:

Sir—I improve a few moments previous to the departure of the steamer, to send you a few lines, communicating a piece of information which I presume will be very material to you in your movements relative to this country, and which I hope will be of much advantage to you.

A few individuals in this country have been looking for some time to the subject of emancipating the negroes, and have been engaged in preparing very cautiously for the proposition of such a measure to the people of Texas. I had partly prepared a series of articles on the subject of calling a convention of the people for this purpose, and that of re-modelling our Constitution in other respects, and have conversed with some of the leading men of this country, and found them anxious for, or freely assenting to, the measure. I had also held several conversations with the British minister here, and from him I learned that such a measure would secure for us the warmest support of the British government in our present struggle, and also the means of paying for our slaves by their citizens giving lands in exchange. As this was a subject requiring peculiar caution, it was deemed advisable by its friends to introduce it incidentally with other objects for the Convention. Last evening, however, the steamer arrived from Houston, bringing down several gentlemen from that place, who have come for the avowed purpose of calling the attention of our citizens to the subject. A large portion of the Brass

he country, and hold free discussions on the subject, which is more than half the battle. If I had time, I would follow out a train of reflection on this matter, as connected with our relations with the United States, &c., but I am much fatigued with writing for the packet, which is just about to start. I will merely say, if you can get access to the despatches of Captain Elliott by this packet, you will find my statements fully confirmed, as I have reason to believe he has communicated freely on the subject by this packet.

I remain, sir, very respectfully,
Your obedient servant,
(Signed) A. J. YATES.

From the Philadelphia Ledger.

**Abolitionists Vindicated.**

MESSRS. EDITORS—The following document was drawn up in answer to certain charges made against the abolitionists of Philadelphia, and elsewhere, by Dr. Moriarty, at a meeting of the Repeal Association of Philadelphia, held on the evening of the 28th ult. and was sent to said Association with the request that it should be read, which request was refused. Previous to the writing of this document, two of the persons, whose names are signed to it, waited in person upon Dr Moriarty, and stated to him their belief that he had been misinformed on some of the subjects on which he had spoken, and intimated a wish to correct the misapprehensions under which he evidently labored. He interrupted them by saying he was satisfied that he was not misinformed, and that he wished to enter into no conversation upon the subject. When asked if he declined both to answer inquiries on the subject, and to hear any explanations, he replied that he did. Being thus refused, both by Dr. Moriarty and the Repeal Association, any opportunity of replying to the misrepresentations made by the one, and permitted by the other, it is deemed proper to publish to the community the whole facts in the case.

*To the Repeal Association of Philadelphia:*

ANTI-SLAVERY ROOMS,
Philadelphia, July 3d, 1843.

*Gentlemen*—The undersigned, members of the Executive Committee of the Pennsylvania Anti-Slavery Society, being informed that it has been considered to be in order in your Society to bring charges publicly against us, affecting our character for fair dealing, as well as in various other respects, we ask that this reply may be read in your meeting, so that our denial may be made as public as the charges. Without pretending to exactness as to words, we will state the substance of what we understand to have been the accusations brought against us.

The first is, that in sending an address to the Irish National Repeal Association, we were influenced by a wish to injure the cause of the repeal of the political union between Great Britain and Ireland. In answer to this charge we do, each and all of us, most explicitly declare, that we have never done any thing whatsoever, with a view to injure or obstruct the cause of Repeal; and we do further declare, that we feel no desire whatever to prevent the success of the Irish people in their endeavors to effect a peaceable repeal of the aforesaid political Union.

The second charge is, that we have sought to introduce the question of the abolition of slavery into the Repeal Associations, with a view to create dissension in them. In answer to this, we do deny that we have ever attempted, directly or indirectly, to introduce the abolition question into any Repeal Association, for any purpose whatsoever. That question was first introduced into the Repeal Association of Ireland by our opponents, as it has since been introduced by them into those of this country, and we have appealed to those of each country only in self-defence, and to correct misrepresentations.

The third charge is, that we delayed for some time the publication of the late speech of Daniel O'Connell in reference to slavery, with a view to bring it out at a moment that would be disadvantageous for the cause of Repeal. This charge, like the others, is totally destitute of any foundation in truth. That speech was published in the 'Boston Liberator,' and in the 'Concord Herald of Freedom,' two prominent anti-slavery papers, in the first numbers of those papers that were set up after the arrival of the speech in this country, and the publication of the whole proceedings was ordered by this Committee at its first meeting after they were received, and was effected with all convenient despatch.

The fourth charge is, as we understand, that we, or those with whom we act, were the authors of the destruction of the Convent, at Charlestown, Massachusetts. In answer, we deny that we have ever felt any other feelings than those of abhorrence for that act, and of desire that the sufferers by it should be promptly compensated; and we know of no member of the American Anti-Slavery Society possessed of different feelings; nor have we the least belief that any member of that Society, or its branches, participated in that outrage.

The fifth charge is, that the abolitionists do not attend to improving the condition of the people of color in this city and county. This charge is as groundless as the others. The abolitionists have for a long time contributed in time, in money, and in zeal, to this object, far more than any other class of our population. They have striven to obtain for the people of color the benefits of public education; they have maintained, for a long time, by contributions, private schools for their advantage, and they have constantly opposed the denial of equal legal rights to these people, insomuch that the most common charge made against them has probably been that of doing too much, rather than too little, in this way. The moral, intellectual and physical condition of the people of color here has been greatly improved, and it is now far superior to what it is usually represented by the opponents of our principles.

The sixth and last charge made, in speaking of this Committee and its associates, is that the abolitionists treat those in their employment, especially poor Irish girls, with gross injustice, oppression and severity. This accusation, as to ourselves, we explicitly deny, and we believe it to be wholly untrue in reference to the abolitionists in general.

In conclusion, we would remark, that various articles favorable to Irish Repeal, and to compensation for the burning of the Charlestown Convent, have appeared at different periods in the anti-slavery papers connected with the Association to which we belong, but none of an opposite character have ever appeared in any of those publications.

We hope that these explanations will have the effect of disabusing your minds of any wrong impressions that may have been made upon them by the charges referred to.

Respectfully,
DANIEL NEALL,
EDWARD M. DAVIS,
HAWORTH WETHERALD,
ROBERT PURVIS,
J. M. McKIM,
SARAH PUGH,
LUCRETIA MOTT,
THOMAS EARLE.

In addition to the above, it may be stated, that at a meeting of the Philadelphia Repeal Association, held on the evening of the second ult., Mr. Stokes, the President, declared, that in case any abolitionist should join their Association, he should not be allowed to introduce into their discussions the anti-slavery question; yet he himself did, on a subsequent occasion, introduce this question, and expressed views adverse to abolition. On another occasion, Dr. Moriarty was allowed to speak several times, and at length, in denunciation of the abolitionists; and at the last meeting, a portion of the time of the Association was occupied by Robert Tyler in an anti-abolition harangue.

The last mentioned gentleman attributed O'Connell's speech to 'the silly abolitionists now holding a Convention in London;' he implied that the abolitionists of this country were governed by those in England, and that the latter were notorious enemies of liberal principles. He also repeated the stale charge of amalgamation.

Whether the term 'silly,' used by Mr. Tyler, applies better to the abolitionists than to himself, may be seen from the following facts:

The recent World's Convention did not assemble till one month after the speech in question was delivered, and the Address which occasioned that speech was sent out from Philadelphia nearly one year ago. Neither the Pennsylvania Anti-Slavery Society nor the American Anti-Slavery Society had any representatives in that Convention. The only 'World's Convention' which sat before the delivery of O'Connell's speech was one of which Daniel O'Connell himself, and other Repealers, were active members.

As to the English abolitionists being enemies to liberal principles, it may be proper to state that the leading anti-slavery men of England are among the most zealous friends of reform in that country. Joseph Sturge is a distinguished advocate of the repeal of the Corn Laws, and of universal suffrage; George Thompson is now in India, laboring for the amelioration of the condition of the people there, and for some time before leaving England devoted himself wholly to the Anti-Corn Law reform. Dr. Bowring, a member of Parliament, well known as the intimate friend of Jeremy Bentham, and a thorough radical reformer, was a member of both the London Conventions. Mr. Ashurst, of London, another radical reformer, and the most effective laborer for the reduction of the Post Office rates, was also a member. So likewise was Mr. Boultbee, of Birmingham, a radical reformer and a particular friend of Daniel O'Connell. These are among the leading abolitionists of England, and they are *not* enemies to liberal principles. The main if not the only opponents of abolition in England, are to be found in the tory party.

As to the state and *silly* charge of amalgamation, all we have to say is, that it lies properly at the door of Mr. Tyler and other slaveholders of the South. Slavery is the unblushing mother of the most boundless and shameless amalgamation. Our mulattoes almost all come from Mr. Tyler's side of Mason and Dixon's line.

From the National A. S. Standard.

**Repeal Movements.**

PHILADELPHIA, June 21, 1843.

The last week has been one of great excitement among the Repealers of this city. O'Connell's abolition speech has made a perfect ferment among them, and it is likely to form an important era in the history of this movement. Its effect, both upon abolition and Repeal, in the end will, I am confident, prove most salutary: though some friends of the latter cause are of different opinion, and are disposed to blame very much the hand which abolitionists have had in bringing it up at this particular time. As this affair has assumed an aspect of some importance, it may be well for me to give a history of it from its incipiency.

Daniel O'Connell, it is well known, has been an uncompromising abolitionist from time immemorial, and the unfaltering foe of all oppression, and, in particular, a cordial detester of American slavery, as the least excusable of all forms of tyranny. The abolitionists of the United States have been in the habit of publishing, for ten years, his withering and frequent rebukes of our national iniquity, and have found his resistless eloquence one of the most potent auxiliaries in our cause. When the Repeal question, however, began to be agitated on this side of the water, and the aid of American citizens to be asked for the support of that cause, it was found that O'Connell's uncompromising and unsparing denunciations of our slave system would most probably keep out of the Repeal ranks most of our southern slaveholders, and their northern abettors, and thereby cut off all the revenue which might otherwise be expected to flow into their treasury from that quarter. So, to prevent this evil, no pains were spared by a certain class of professed friends to the cause of Repeal in this country, to draw Mr. O'Connell away from his position as an abolitionist, and by false statements, to prejudice his mind against the anti-slavery movement in this country. Numerous letters, public and private, were sent to the Repeal Association in general, and to Mr. O'Connell in particular, having this object in view. These letters were published extensively, both in Ireland and in this country, and by their misrepresentations and specious fallacies, were calculated to do much injury to the cause of human freedom, and to a large body of its most sincere advocates. To counteract these misrepresentations, the Executive Committee of the Eastern Pennsylvania Anti-Slavery Society sent out to the Loyal National Repeal Association a formal address, in which they exposed many of the false statements that had been made, and gave a calm history of the facts in the case. This communication was considered, under the circumstances, of sufficient importance, by the Loyal National Repeal Association, to be entered at length upon their minutes, and made the special subject of consideration at a meeting called for the purpose. At this meeting Mr. O'Connell made a most eloquent speech, in which he reiterated all his former sentiments against American slavery, and declared the purpose of the Association never to compromise its principles for the sake of getting 'blood-stained money' from slaveholders. The Secretary of the Association was directed to make known to the Pennsylvania A. S. Society the feelings of the Association in regard to their address, and to give a history of their proceedings in reference to it.

The steamer Acadia brought out this letter of reply, and the Dublin Freeman's Journal, containing the proceedings referred to, and with no further loss of time than was necessary to get an order from the Executive Committee for publication, the whole correspondence and proceedings were laid before the public. This was done by procuring the insertion, at considerable expense, of O'Connell's speech and the letter of the Secretary, in the columns of three of the leading papers of this city; and by publishing the whole matter in an extra Freeman, and distributing thousands of copies gratuitously throughout the city and State.

The excitement which this transaction produced has been excessive, and still continues very great. The papers alluded to have been read with avidity, and crowds have come to the anti-slavery office—and many still continue to come—for the Freeman containing the whole correspondence. The matter has been brought before the Repeal Association of this city, and made the subject of the most excited discussion. The manner in which it was brought up was this: At the first regular meeting of the Repeal Association, held after the publication of Mr. O'Connell's speech, resolutions were introduced condemnatory of abolition, and deprecating all foreign interference with the question. These resolutions were referred, with the speech of Mr. O'Connell, to a committee, to be reported upon at an adjourned meeting. The adjourned meeting was held, and the chairman of the committee proceeded to read his report. I was at too great a distance to hear distinctly, but the drift of it seemed to be, though more cautiously and courteously worded, of a part with the resolutions which led to it. The reading, however, had not proceeded far, when an objection was made to it, as unconstitutional, and out of order. It was objected that, contrary to the rule of the association, which excludes politics, religion, and abolition, and all subjects not directly relating to Repeal, from their discussions, this report was proceeding to take up the question of abolition, and to call Mr. O'Connell to account, and to disparage that great man for the sentiments which he had uttered, and which he had a right to utter on this question. The President, who is a native American, ruled the report to be in order; an appeal was taken from his decision, and here the issue was joined. The character and motives of the men on each side soon became apparent. The native Americans, and the *Americanized* Irish were for hearing the report; they were smarting under O'Connell's well-applied castigation, and they wanted an opportunity to 'vindicate' themselves, and, most courteously, to be sure, to inflict a little chastisement upon Mr. O'Connell, in turn, for his interference. On the other hand, the opponents of the report appeared to be, so far as I could judge, native Irishmen, and strong personal friends of Mr. O'Connell, and unwilling to allow this speech, containing his oft-repeated and well-matured sentiments, to be made the occasion of casting any disparagement upon his character, either directly, or by implication. The speaking on both sides was very impassioned, and was responded to by the most obstreperous exclamation from all parts of the house. At one time the debate was so violent, that it seemed as though the meeting would be broken up in disorder; but the sober judgment of the Association got the better of the excitement; and when the question was put, on a motion to dissolve the committee which had sent in the report, and when the motion was decided in the negative, calmness was restored, and the meeting adjourned in an orderly manner, though at the late hour of eleven o'clock. This will give you some idea of the feeling that has been created by our publication of this speech.

The motives of our committee for the part they have taken in this matter, have been very much misunderstood by some of the Repealers. They are under the impression that we were moved to publish this speech from hostility to their cause. 'Else why,' say they, 'did you withhold its publication until Repeal had reached a most favorable crisis, and the whole community seemed ready to sympathize in its progress, and then throw this matter into the midst of us, as an apple of discord, to disturb our harmony, and drive friends from our ranks?' They here mistake a natural coincidence for a concerted plot; the fact is, no one or two of us could take upon ourselves the responsibility of publishing this matter, much as we desired to; we waited, therefore, for the first regular meeting of the committee, to get their orders in the matter, and without the loss of an hour, unnecessarily, proceeded to throw it before the people. But the mere fact that we have published O'Connell's speech at all, seems proof for some that we were actuated by sinister motives; such, however, are not aware that it has been our practise for many years, so to republish, as extensively as possible throughout this country, all that Daniel O'Connell may have said on the subject of slavery. His resistless and mighty eloquence have been relied on as one of our most powerful instrumentalities in breaking down the strong-holds of American slavery. For years have we been publishing, at much expense to ourselves, and without charge to the public, the productions of such men as Dr. Channing, at home, and the speeches of Daniel O'Connell, abroad. This we have done with a single eye to the freedom of the slave. We would not put the slightest obstacle in the way of any good cause, and especially of that of Repeal. In this movement, so far as it is understood, and so far as it seems to be conducted in sincerity, and from pure motives, there is a lively and increasing sympathy among abolitionists. It is true, however, that with a large proportion of the professed Repealers of this country, we have not, nor never can have any sympathy. Men that can hold slaves themselves, or abet others in the crime—who can persecute the colored man, and asperse the character of those laboring for his elevation, must not claim the confidence or co-operation of abolitionists. Men that sustain slavery in America cannot truly advocate liberty in Ireland. It may be urged, however, that no cause is to be judged by the conduct of its insincere advocates. True; but where opportunities are wanting of correct information as to the real merits of a cause, and where almost all that is known on the subject is to be gathered from the conduct of these insincere friends, then there must be a want of confidence; and to stand aloof, under such circumstances, seems a positive duty. No abolitionist can be blamed for a want of sympathy with Repeal, when almost all he knows on the subject is gathered from the character and sentiments of your Dorans, your Stokes, and your Conrads, and the venal presses that advocate Irish liberty in one column, and in the next apologize for American slavery. But I am glad to say that abolitionists are beginning to discriminate between genuine and spurious Repealers. O'Connell and his noble coadjutors are enlightening us on this subject. A true Repealer is a friend of liberty everywhere, and as such, no abolitionist can withhold from him his sympathy and confidence. But my sheet is full, and I must abruptly stop. Yours, truly, Mc.

The Philadelphia correspondent of the Tribune, under date of June 29th, says:

The Repealers of this city again assembled last evening, in the large saloon of the Assembly Building, which was densely thronged. Immediately after organizing, a difficulty arose relative to the adoption of the minutes of the last meeting. Mr. Stokes, the President, and Mr. Hood, the Corresponding Secretary, tendered their resignations, which were referred to a committee. The Rev. Dr. Moriarty arose, and made one of the most eloquent and powerful speeches ever listened to by the members of the Repeal Association, being repeatedly cheered by the vast multitude present.

He spoke for upwards of an hour; and, at the conclusion of his able address, he sat down amid tremendous cheering, first introducing a resolution reconsidering the vote of the former meeting, by which the report and resolutions of the committee appointed upon the abolition speech of Mr. O'Connell, had been rejected.

Mr. Calahan arose in opposition, but the meeting would not listen to him, or any one else, who appeared in any manner disposed to express their sentiments against the resolution of the Rev. Dr. The vote was reconsidered by acclamation, and finally the report of the committee, and the resolutions, were adopted with but two or three dissenting voices, and ordered to be transmitted to Ireland.

Some very indiscreet young fellow, said to be an abolitionist, appeared upon the platform, and attempted a speech; but Dr. Moriarty desired to know whether he was a member of the Association, and he replying that he was not, a terrible uproar ensued, pending which the speaker disappeared.

After the transaction of several matters of minor importance, the Association, at half past 11 o'clock, adjourned, evidently under feelings of the greatest excitement.

From the Nantucket Telegraph.

**Proceedings of an Anti-Slavery Convention holden in Nantucket.**

The Convention assembled at the Atheneum Hall, June 23d, at 9 o'clock, and was called to order by George Bradburn, who explained in behalf of the Committee of Arrangements the object and nature of the meeting.

On motion, Cyrus Pierce was called to the chair as President of the Convention, and Isaac Austin and Thomas Macy were elected Vice-Presidents, and Andrew M. Macy and Anna Gardner Secretaries.

The following persons were appointed a Business Committee:—Geo. Bradburn, Charlotte Austin Joy, Frederick Douglass, and Eliza Barney.

The meeting was addressed, in the course of the morning, by Dr. Robinson, S. S. Foster, Cyrus Burleigh, Geo. Bradburn and Henry Clapp, Jr.

The Business Committee reported the following resolutions:

1. Resolved, That chattel slavery is inherently a system of abuse, which cannot be ameliorated until abolished; and that the masters' denial to slaves of the Bible, and of education, of the right of testimony and of jury trial, the abolition among them of the marriage institution, the separation of parents and children, and husbands and wives, and the unrestrained use of the scourge, the rifle and the bloodhound, are indispensable requisites to the support of the property principle in man.

2. Resolved, That in the words of J. G. Birney, 'The American churches are the bulwarks of American slavery.'

3. Resolved, That southern slavery could not be sustained, but for the support it derives from the voters of the nominally free States.

Dr. Robinson moved to amend the last resolution by striking out the words free States, and substituting the words, 'the freeholders in the non-slaveholding States'—on the ground that there was no free States in the Union. In the course of his remarks, Dr. Robinson advocated the Repeal of the Union, as the only consistent course of true abolitionists.

After some discussion, Dr. Robinson withdrew his amendment, it being stated by the Chairman of the Committee that the term 'free States' was used for sake of convenience and in its technical sense, they being well convinced that there was not a free State in the Union.

On motion of Isaac Austin, the chair was to appoint a Financial Committee of five, to raise funds to defray the current expenses of the Convention.

After being favored by a stirring song from the Hutchinsons, the Convention adjourned to meet in the afternoon at 2 o'clock in the same place.

AFTERNOON SESSION.

The President in the chair. Both Secretaries being absent, H. Clapp, Jr. was appointed Secretary pro tem.

The 2d resolution of the Business Committee, Resolved, that in the words of J. G. Birney, the American Church is the bulwark of American slavery, was then taken up and discussed by Elias Smith, Frederick Douglass, John Allen, S. S. Foster, Cyrus Burleigh, H. Clapp, Jr., and Rev. Mr. Smith, all in the affirmative.

On motion of George Bradburn, Voted that the resolutions be taken from the table to be discussed separately or collectively, as the different speakers may see fit.

On motion of S. S. Foster, the following preamble and resolution was offered for discussion:

5. Whereas, the Constitution of the United States requires the citizens of the several States to deliver up fugitives from slavery on claim of their masters, and to put down the slaves should they attempt to regain their liberty by a resort to arms; and whereas, the three political parties into which the community is now divided, are publicly pledged to execute all the provisions of that slaveholding instrument without exception or abatement; therefore,

Resolved, That no person can act in concert with either of these parties, without giving his countenance and support to the infernal slave system, and thereby incurring the guilt of slaveholding.

Wm. P. Powell, of New-York, offered the following resolution, which was accepted:

Whereas, we learn with pain that Thomas Israel, a citizen of New Bedford, on or about the 2d of May last past, left the port of Boston in the due prosecution of his lawful business of a mariner, was seized upon at the port of New-Orleans, and without any color of crime, was imprisoned, contrary to the 2d sec. of the 4th article of the Constitution of the United States; therefore,

Resolved, That the imprisonment of said citizen at the port of New-Orleans, is an insult to the State of Massachusetts, and an outrage upon the Constitution not to be endured under any circumstances whatever.

That a representation of facts be made to Gov. Morton, and he be requested to take the necessary steps to maintain and enforce the laws of this State protecting her citizens from imprisonment in the slaveholding States on account of their color.

The chair appointed the following gentlemen as the Financial Committee: David Joy, Francis B. Folger, Alexander H. Robinson, G. W. Wright, and J. Macy.

The Hutchinsons sang one of their beautiful songs.

The meetings during both sessions were replete with interest. In the morning, the main idea was, that we could only wash our hands of the sin of slavery, by refusing all political or other participation in it. It did not appear evident to the speakers, how a man could swear to support a slave-making Constitution, without swearing to support slavery; nor how a man could advocate an union with slaveholding States, without advocating an union with slavery.

In the afternoon, the leading idea appeared to be, that the the Church was the corner-stone of slavery: not that *true Christianity* was pro-slavery, but that the *mongrel* Christianity of the Church and the clergy was pro-slavery in its very essence.

The priesthood were represented as a band of time-serving hirelings—and the Church as being filled with the spirit of Satan.

MORNING SESSION.

The President called the meeting to order, and opened it with reading a portion of Scripture.

On motion of S. S. Foster, a Committee was appointed to wait upon the clergy of this town, and invite them to attend this Convention, and participate in its proceedings so far as they may feel interested. The following persons were nominated by the chair:

Eliza Barney, E. W. Gardner, Phebe W. Gardner, Thomas Rand, Harriet Pierce, and Job Coleman.

Job Coleman desired that he should be authorized to say to the clergy that they should be treated with respect;—but there was a general expression of dislike to such a pledge. It was considered gratuitous to *assume* that the clergy would be treated with other than respect by the Convention They would receive all the respect to which they are entitled.

On motion of S. S. Foster, resolution No. 3 was so far amended as to substitute 'nominally free States,' for 'free States:' on the ground that there are no free States excepting by profession.

Mr. S. S. Foster then called up his resolution (No. 5) and discussed an amendment proposed by Cyrus Burleigh, with that gentleman.

The meeting was also addressed on this subject by James Monroe, W. P. Powell, and John A. Collins.

Mr. Dean, of New Bedford, a come-outer from the pro-slavery clergy, gave an account of his *conversion to anti-slavery*, and of his change from a preacher for the devil to a preacher for Christ.

Mr. Foster called on Mr. Bradburn to support the negative of his resolution, and Mr. B. responded. Mr. Foster then resumed his remarks.

On motion, it was voted to hold an evening session at the Town Hall, and to adjourn this meeting at 2 o'clock, P. M.

The Hutchinsons sang one of their songs, which concluded the services of the morning.

The views which characterized the discussion of the morning, and which were put forth with great power, were, that no man can be a consistent friend of the slave, and at the same time swear obedience to the Constitution of the United States. It was strenuously contended, if a man swear to obey that Constitution, and then refuse to execute its promise, he is a perjurer, and unworthy of the confidence even of the slaveholder; and that, therefore, as that Constitution provides for the giving up of refugee slaves, no abolitionist can subscribe to it:—for, if he assisted in such an infernal business, he would be worse than the slaveholder himself—and if he did not assist, having agreed to by his signature to the instrument, to do so, he would be a liar and a perjurer in the sight of God and man.

The view was also advanced, that as the Constitution provides for a slave representation in Congress, and as there are now thirty members of the national Legislature representing, or rather misrepresenting the slave population of the country, and crushing the poor slave by their votes,—therefore, every man who pledges himself to the support of the Constitution of the United States, does virtually pledge himself to the support of slavery.

Mr. Bradburn stood alone in opposition to these views, taking the ground that the Constitution as a whole is not pro-slavery.

To this, Mr. Foster replied, that one thing is clear, and that is, if Mr. Bradburn swore to support the Constitution, he swore to become the body-guard of the slaveholder; to defend him against the insurrections of the slave; and that, if he took such an oath, and then in case of an insurrection, refused to abide by it, the slaveholder would have a right to rebuke him, as being a faithless man, untrue to his promises, and false to his oath. In such a case, the slaveholder might say—'Had not your freemen of New-England pledged yourselves to support us in such an emergency, we might have given up our slaves;—but as you—you freemen, yes, you abolitionists—did solemnly swear to assist us in case our slaves rose against us, we felt secure; but it seems your word and oath were worthless; and therefore we have no respect for you. We could respect you, had you boldly refused to give in your adherence to the Constitution;—but we must *despise* you when you swear to give in that adherence, and then back out when the emergency comes.'

It is proper to add, that Mr. Bradburn had not time to respond to these views, and no one else attempted it.

AFTERNOON SESSION.

Met agreeably to adjournment. President in the chair. Discussion was continued on the resolution of Elias Smith. The Committee appointed to wait upon the clergy, reported that they had but partially attended to the duty allotted them.

S. S. Foster continued his remarks on the resolution in reply to Mr. Bradburn, showing in a clear and conclusive manner the ground maintained by Mr. B. to be untenable. Mr. Bradburn followed, and went into an elaborate argument to prove the truth of his position.

Charles L. Remond replied with some warmth to a remark of Mr. Bradburn, 'that the emancipation of a handful of negroes at the South, when compared to the other evils which affect humanity, is of minor importance.' He maintained with great force and eloquence, that slavery is the alphabet of the whole catalogue of crimes perpetrated in our country, and that all classes are equally effected by it. Frederick Douglass deprecated the course of remark pursued by Mr. Bradburn.

Mr. Dean expressed his surprise that he (Mr. B.) should have so little faith in moral instrumentality to effect the abolition of slavery.

Mr. Bradburn having left the Hall, Andrew M. Macy protested against the injustice with which Mr. Remond and others had treated that gentleman. He said they had first totally perverted his remarks, and then on their unfair construction of them had based an attack on him as unjust as it was ungentlemanly. All Mr. Bradburn said was, that in comparison with *all the other evils together* which afflict humanity, southern slavery was but a sort of secondary matter. To this, every true-hearted man must say amen, even Mr. Remond himself.

After a few remarks by Rev. Mr. Smith, the meeting adjourned.

EVENING SESSION.

Met agreeably to adjournment. President in the chair.

On motion of Elias Smith, it was voted, that when we adjourn, it be to meet to-morrow morning at 9 o'clock, in the Atheneum Hall.

On motion of I. Austin, voted, that the convention meet in the Town Hall to-morrow (Sunday evening) at 7 1-2 o'clock.

Elias Smith spoke in support of the following resolutions:

Resolved, That the Convention have learned with emotions of the highest satisfaction, that the New-England Convention have projected and intended to hold a grand series of Conventions for the slaves' cause, in the great West, during the present summer and coming autumn.

Resolved, That the efficient and self-sacrificing labors, continued with little interruption for a long series of years in this State, in the anti-slavery cause, have devolved upon the abolitionists of Massachusetts, a weighty obligation to act in the true missionary spirit, and impart according to their ability to sustain the New-England Convention, in carrying into complete effect, this truly magnificent enterprise in behalf of our enslaved countrymen.

On motion, voted to lay the resolutions on the table.

S. S. Foster spoke at some length on the guilty participancy of the church with slavery; proving conclusively that the connection is of the most intimate and enduring nature.

He was followed by J. Otis Wattles of Ohio, on the same subject.

On motion, voted to adjourn.

MORNING SESSION, June 25th.

Met according to adjournment.

In the absence of the President, the Vice-President, Isaac Austin, took the chair.

The meeting was opened by reading a portion of scripture.

Frederick Douglass commented at some length, on the reasons which he deemed made it peculiarly appropriate to devote the Sabbath day to the discussion of American slavery. The remainder of the forenoon was occupied by Rev. John Allen and Rev. Mr. Dean, whose remarks were appropriate and impressive.

On motion, voted to adjourn to meet at the Atheneum at 2 o'clock in the afternoon.

AFTERNOON SESSION.

Met agreeably to adjournment. I. Austin in the chair.

The resolution respecting the guilt of the church in giving its support to slavery, was discussed at some length by Henry Clapp, Jr. and Cyrus M. Burleigh. Mr. Burleigh read from a sermon of J. S. C. Abbott, lately published in pamphlet form, a declaration that the New-England Congregational Association had for several years borne a faithful testimony against slavery. This he denied; and declared that no Congregational association in New-England (except in Vermont) had ever declared slavery under *all circumstances* to be a sin. This he proved conclusively by a series of incontrovertible facts. He was followed by S. S. Foster, in a powerful and impressive speech, in which he denounced in bold and unconditional terms, those professed religionists, who substitute a close adhesion to outward forms and ceremonies, for the true love of God and humanity—and endeavored to prove by facts and arguments drawn from scripture, that public prayers and church ceremonies, are in direct violation of the spirit and letter of Christ's teaching; that living a life of impartial and universal love, and serving our fellow beings is the worship most acceptable to God. Frederick Douglass, W. P. Powell, and Cyrus Burleigh dissented from some of the views expressed by Mr. Foster.

Some conversation followed as to the designation of speakers, and the Convention adjourned.

EVENING SESSION.

Met according to adjournment in the Town Hall. Isaac Austin in the chair.

On motion, the first, second, third and fifth resolutions were adopted.

The evening was occupied with interesting and effective speeches from Charles L. Remond and S. S. Foster. Mr. Foster gave an account of imprisonments which he has undergone from time to time, for attempting to speak in churches without permission from authorities, together with his reasons for so doing.

After which, the Convention adjourned *sine die*.

C. PEIRCE, *President.*
HENRY CLAPP JR. } *Secretaries.*
ANNA GARDNER, }

## COMMUNICATIONS.

**Ninth Annual Meeting of the Essex County A. S. Society.**

Pursuant to notice, the Ninth Annual Meeting of the Essex Co. A. S. Society was holden in the Methodist meeting-house in East Bradford, commencing on Friday, June 30th, at 10 o'clock, A. M.

In the absence of the President, Wm. Bassett of Lynn, the meeting was called to order by Wm. Jenkins of Andover, one of the Vice-Presidents. The minutes of the last meeting were called for and read. The Society having at its last meeting voted to hold its annual meeting at Georgetown, an explanation was desired for its being convened in East Bradford; which, being given, it was then

Voted, That this Society approve the act of the Executive Committee, in transferring the place of meeting from Georgetown to East Bradford.

The following persons were, on motion, chosen a committee to nominate officers for the ensuing year, viz. Charles L. Remond of Salem, Joseph L. Noyes of Georgetown; Addison Davis of Gloucester; Eliza J. Kenney of Salem; Albion M. Merrill of East Bradford; Alonzo P. Jaques of West Newbury; and Benjamin Emerson, 2d, of Haverhill.

The following resolutions, introduced by James Boyle, from the business committee, at the last quarterly meeting, were then taken up for consideration:

1. Resolved, That the government of the U. S. is necessarily pro-slavery, and, from the very nature of the obligations imposed by the U. S. Constitution upon all its servants, must as truly protect and foster the interests of slavery in its national legislation, adjudication, negotiation, and administration, as any other interests in the land.

2. Resolved, That to proscribe slaveholders politically, to exclude them from office, or from the administration of the general government, is to war upon the Constitution of the U. S. and is, in effect, to seek a dissolution of the American Union.

3. Resolved, That if it is the duty of abolitionists to withdraw from pro-slavery churches, to withdraw from a pro-slavery Whig or a pro-slavery Democratic party—it is equally their duty to withdraw from all participancy in the pro-slavery government of this country.

The following individuals were appointed a business committee: C. L. Remond, A. M. Merrill, Addison Davis, Theodore G. Elliott of Georgetown, and Eliza J. Kenney.

The resolutions were then further discussed by A. Davis, after which, the Society adjourned, to meet at 1 1-2 o'clock, P. M.

AFTERNOON SESSION.

Met agreeably to adjournment. After a song, the resolutions under discussion at time of adjournment were then discussed by Pillsbury and Remond.

Voted, That all persons present, or who may be present, be invited to participate in the discussions on this occasion.

Discussion continued by Jesse P. Harriman, Isaac Adams of East Bradford, and Pillsbury. After a song, the committee for the nomination of officers made the following report, and the persons therein named were elected:

*For President*—Charles Lenox Remond of Salem, (the President, Wm. Bassett of Lynn, having declined a re-election.)

*Vice-Presidents*—Eliza J. Kenney of Salem; Nathan Webster of Haverhill; Wm. Jenkins of Andover; Christopher Robinson of Lynn; Thomas Haskell of Gloucester; Joseph L. Noyes of Georgetown; Thomas Wooldridge of Marblehead; Charles Butler of Newburyport; David Merritt of Salem; Richard Peard of Danvers; Wm. Ashby, Jr. of Newburyport; Moses Wright of Georgetown; Addison Davis of Gloucester.

*Recording Secretary*—Mary P. Kenney of Salem.

*Corresponding Secretary*—Addison Davis of Gloucester.

*Treasurer*—James N. Buffum of Lynn.

*Executive Committee*—Abner Sanger of Danvers; Parker Richardson of Danvers; Eunice H. Kenney of Danvers; Jesse P. Harriman of Danvers; Mary F. Jenkins of Andover.

*Auditors*—Jonathan Buffum of Lynn; Wm. Endicott of Danvers; Sylvester Phelps of Salem.

The discussion upon the resolutions was then continued by Pillsbury, Jaques, Richard Hood of Danvers, Noyes and Harriman.

Voted, That when we adjourn, we adjourn to meet at 7 1-2 o'clock.

The resolutions were then adopted.

Alonzo P. Jaques and Moses Wright were appointed a committee on Finance.

Addison Davis presented the following resolution:

Resolved, That, inasmuch as slavery is the greatest moral and political evil there is in our country, we demand of every one who claims the character of a consistent abolitionist, to give more of his time, his talents, and his money, to do it away, than for the doing away of any other evil.

The resolution was discussed by Pillsbury, and after a song, continued by Davis, and Samuel Jenkins of Bradford.

Adjourned.

EVENING SESSION.

Convened pursuant to adjournment. The President, Charles L. Remond, in the chair. The meeting united in singing an anti-slavery song, after which, the resolution before the meeting at time of adjournment was then further considered by A. Davis and Adams.

Parker Pillsbury introduced the subjoined resolution, which was accepted for consideration, in connection with that before the meeting.

Resolved, That the order of a clergy, and the order of politicians, as they now exist in our country, are anti-republican, anti-human, and anti-christian—beasts of prey on the rights of man, vampyres draining the veins of the body politic, the natural foes of true reform, and, pre-eminently in this nation, the great obstacle to the deliverance of the slave—and are, therefore, to be resisted and overthrown, as an appropriate measure for the success of our cause.

The resolutions were then discussed by Davis, Pillsbury and Remond. Eliza J. Kenney in the chair.

Voted, That when we adjourn, we adjourn to meet at 9 o'clock, A. M.

Further remarks from Pillsbury. A song.

In the absence of the Treasurer, Voted to elect a Treasurer pro tem. Joseph L. Noyes was elected.

Adjourned.

SATURDAY—MORNING SESSION.

Met according to adjournment. The meeting being called to order br the President, a song was sung. The minutes of the previous day were then read. The resolutions from A. Davis and P. Pillsbury before the meeting prior to adjournment, were then further considered by Davis and Pillsbury.

Richard Hood proposed the following, as an amendment to the resolution from P. Pillsbury, which was accepted:

Resolved, That the order of a clergy, as it now exists in our country, is anti-human and anti-christian, a beast of prey on the rights of man, a vampyre draining the veins of the body politic, as well as ecclesiastic, the natural foe of true reform, and, pre-eminently in this nation, the great obstacle to the deliverance of the slave—and is, therefore, to be resisted and overthrown, as an appropriate measure for the success of our cause.

The resolution, as amended, was then discussed by Pillsbury, Wm. Jenkins, Davis, Harriman and Adams, and after a song, was continued by Thomas Haskell of Gloucester, and Pendergast of N. H.

Adjourned to 1 1-2 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Discussion upon the resolutions before the meeting at time of adjournment, was resumed and continued by J. H. Sweat of Georgetown, Harriman, Pendergast, Noyes and Remond. E. J. Kenney in the chair.

A song. Remarks by Pillsbury. A communication was read from Gardener B. Perry of Bradford, announcing the existence of a debt of $85 50 due himself by the Society; it was, on motion,

Voted, That a delegation be appointed to wait upon Gardener B. Perry, and request him to come into the Convention for the purpose of making an explanation of the contents of said communication. Wm. Jenkins of Andover, and Benjamin Emerson of Haverhill were chosen said committee.

Voted, That the travelling expenses of Parker Pillsbury to this meeting be defrayed.

Adjourned.

EVENING SESSION.

Meeting called to order by the President. John O. Wattles of Ohio continued his remarks upon the resolutions by A. Davis and P. Pillsbury. Succeeded by Pillsbury.

The committee appointed to wait upon Gardener B. Perry then reported that 'he declined appearing in Convention, but that the debt was justly due, and he doubted not that the Treasurer's accounts would thus prove it to be.' The report was accepted, and the letter was, on motion, laid upon the table.

The discussion upon the resolutions was then continued by Remond, E. J. Kenney taking the chair.

The resolutions were then laid upon the table, to be taken up at the next meeting of the Society.

The annexed resolution, introduced by A. M. Merrill, in behalf of the business committee, was unanimously adopted:

Resolved, That this Society express their thanks to Mr. William Bassett, their former President, for the ability and faithfulness with which he has discharged the duties of that office for several successive years—and while they regret the necessity he has felt himself under to decline a re-election, it is a source of gratification to them, and we doubt not it will be equally so to him, that the Society has been able to select one so eminently qualified to succeed him as is Charles L. Remond.

Voted, That the balance of money collected at this meeting, and remaining after defraying the travelling expenses of Parker Pillsbury, be presented to Charles L. Remond for the same purpose.

Voted, That the thanks of this Society be presented to the abolitionists of East Bradford, for their hospitality to the friends from

The above resolutions elicited an interesting discussion, in which S. H. Gay, C. L. Remond, F. Douglass, S. Sprague, Savery and others, took part, and were unanimously adopted.

The business committee presented a series of resolutions touching the position of the church and clergy, in regard to the institution of slavery, and also in regard to the conduct of S. Sprague, F. Douglass, L. Ford, J. Lincoln, S. H. Gay, C. L. Remond, S. Reed, I. Morton, and others, in giving their views respecting the same, and were subsequently laid on the table.

A collection was taken to defray the expenses of the Society, amounting to $19 18. On motion,

Resolved, That the thanks of this Society be presented to the Baptist Society for the use of their house, and to the ladies for their kind, hospitable and elegant entertainment at the Town Hall.

Resolved, That the next quarterly meeting be held in Lynn, at South Scituate. Adjourned *sine die*.

INCREASE S. SMITH, *Pres.*

SAMUEL DYER, *Sec.*


# THE LIBERATOR

BOSTON:

FRIDAY MORNING, JULY 14, 1843.

☞ Hereafter, letters intended for the special attention of the Editor of the Liberator, must be addressed to him at Northampton, Mass. (post paid,) until other notice. Communications for publication in the paper may be sent to his address at Boston.


## Mr. Webster's Address at Bunker Hill. No. II.

The Address commences with a religious untruth. 'A duty has been performed.' By whom was that duty required? Certainly, not by the God of peace; not by the Prince of peace; not by the Spirit of peace. not by any one, whose authority is binding on the human people. The voice of blood, spilt in furious and unholy strife; the spirit of human brotherhood, which recognizes all mankind as of equal worth, and as members of the same great family; the heart of humanity, revolting at the sight of human butchery, and regarding with pity and forbearance the worst of enemies; all cry out against the erection of the Bunker Hill Monument.

It is assumed by the orator, as well as by our religious and political teachers generally, that the revolutionary war, unlike almost every other that has been waged on earth, was a holy war; that the Almighty looked upon it approvingly, and crowned it with victory; that our fathers were animated by a christian spirit, actuated by a christian faith, armed and equipped in a christian manner, engaged in a christian struggle; that patriotism is synonymous with pure and undefiled religion. From this monstrous assumption, he draws the deduction, that it is a duty to commemorate a conflict by piling up hewn granite, in a pyramidal form, two hundred and twenty feet high; a duty, which, he triumphantly proclaims, 'has been performed.'

How few have been found sufficiently honest or courageous to speak of the revolutionary war in truthful terms! A divine sanction being claimed for it, what heretic can be supposed to question its righteousness? Having terminated successfully for the Americans, none but a traitor can pass sentence of condemnation upon it. I know that I am extremely unpopular in the land, which is a great consolation to my mind at this generation; and, therefore, being insensible to evil reproach, I do not hesitate to arraign what is unworthy of a christian people. In the contemporaneous matters of controversy with the mother country, the colonists were clearly in the right. They were unrighteously oppressed; their rights were trampled in the dust; their petitions were treated with contempt; their sufferings and dangers were imminent. The object for which they contended was a good one — viz. the possession of liberty. But their criminality consisted in doing evil, that good might come; in resorting to unlawful means to accomplish a lawful end; in substituting brickbats, cannon balls, gunpowder, and all the direful enginery of war, for weapons ethereal mould and temper, for 'the fruits of the Spirit, the faith which overcomes the world. In denominating against oppression, their example is to be praised; *in fighting for* liberty, with weapons of death, *their example is to be shunned*. As patriots, at this hour they have had no superiors; as christians they have no title to the name. George Washington, of Virginia, was their leader; not Jesus of Nazareth. The number of their enemies whom they captured on Bunker Hill, is to this day cause of exultation and vain-glory. For this bloody work, they had not the idea of repentance; and call heaven and earth to eulogize both it and them. They lament that they did not succeed in annihilating the whole British force, and mourn over nothing but their own losses. What does Mr. Webster say of the fight?

'Both parties were anxious to *try the strength of each other*. The pride of England would not permit her troops, as she termed them, to defy her to the combat, and without for a moment calculating the cost, the British general determined to destroy the fort immediately. On the other side, Prescott and his gallant associates *longed and thirsted for a conflict*. They watched it, and wished it at once. And this is the true character of the movements on this hill.'

This account, as developed, a creditable one, in a moral respect, to either of the parties? The desire to shed blood, to destroy life, to conquer by brute force, was mutual, intense, unappeasable. In either case, was it innocent or praiseworthy? Claiming to act under the sanction of Heaven for what they did, by whatever standard are our revolutionary fathers to be judged than that of Christianity? If by this standard they are clearly condemned, is it for a christian people to extol their acts, or to erect monuments to their memory? Allow that they 'verily believed that they were doing God service'—that they acted in accordance with their views of religious duty, at that time—what then? Did they therefore christianize their conduct, or ratify the commands of Christ, respecting the treatment of enemies? Did they make wrong right, by the shedding of human blood an innocent affair? Is it because the revolutionary war is defended by christians, and we are called on to except it from condemnation, though allowed to doubt the rectitude of every other war; it is because they who engaged in it claimed to do so in the spirit of Christ, and their course was held up by the religious teachers of the age as worthy of imitation by every succeeding generation, as deserving of filial imitation and of universal renown; it is for these reasons, solely, that we arraign and advocate of Christianity, that I protest against the whole struggle to have been selfish, revengeful, unholy. Say, if you will, that it compares favorably with all other struggles against despotic power; that it was distinguished by the display of extraordinary courage, endurance, heroism, self-sacrifice; but say not that it was a christian struggle. Presume not to speak of the war, in commemorating it with pomp and festival — in such a style as the Sermon on the Mount with the Declaration of Independence, nor dare to compare them in spirit and design.

There was no patriot, and patriots (in the popular sense) are not among his followers. Patriotism constitutes no part of Christianity, which is something infinitely higher and better. For what is this Patriotism about which so much is vauntingly said and sung? Is it from heaven, or of men? What are its claims to universal respect and universal dominion? What is its language, in the last sentence of Mr. Webster's address? 'THANK GOD, I—I ALSO—AM AN AMERICAN!' In what respect is this better than the thanksgiving of the Pharisee? 'God, I thank thee that I am not as other men are!' The Briton as proudly, as, rhetorically exclaims, 'Thank God, I—I also am a Briton!' There is no man, however negraded, however uncivilized or savage, whose country is a part of a quarter of territory, who does not utter the same thanksgiving for himself, and in praise of the land of his birth. It is immeasurably greater to be a man, than to be an American. Patriotism is proud, revengeful, jealous of honor, boastful, local in its concern, selfish, actuated by a supreme regard for its own supposed interests; at all times ready to return blow for blow, and evil for evil; bounded by certain degrees of latitude and longitude; confined in its purposes to a particular class of mankind.—Christianity (which is but another name for Charity or Love) 'suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth.' Behold how wide the contrast! The former assumes the garb and dialect of an American, an Englishman, an African, a Turk, &c. &c. The latter assumes the form of Universal Man, and speaks in the language of peace and good-will to people of every clime and tribe. The former relies for protection and conquest on naval and military power; the latter, on promises which are divine, on weapons which are spiritual. These twain are not one, but irreconcilably opposed to each other.

Referring to the Monument, Mr. Webster says—'If it had been without any other design than the creation of a work of art, the granite, of which it is composed, would have slept in its native bed.' So, doubtless, would the marble have slept, which England has caused to be chiselled into numerous busts of her military and naval heroes, to grace St. Paul's Church and Westminster Abbey. 'It has a purpose,' we are told; 'and that purpose gives it character. That well known purpose it is, which causes us to look up to it with a feeling of awe.' But—in plain English—what is it? It is to celebrate a deed of blood; it is to testify to the valor of those who were too enlightened tamely to wear a foreign yoke; it is to justify all who are oppressed (provided they are not Negroes or Indians) in revolting against their oppressors, and wading through blood to liberty; it is to vindicate, eulogize, sanctify war; it is to perpetuate national animosities, as long as the granite, of which the pile is composed, shall endure! 'Its future auditories,' says Mr. Webster, 'will be through successive generations of men, as they rise up before it, and gather round it. Its speech will be of patriotism and courage; [not of forgiveness and mercy;] of civil and religious liberty; [which, to this hour, has never been enjoyed or recognized in the land;] of free government; [of a government cemented with the blood of its slaves, and controlled by slaveholding power;] of the moral improvement and elevation of mankind; [of the love of national glory, and the barbarism of the age;] and of the immortal memory of those, who, with heroic devotion, have sacrificed their lives for their country'—[but in a manner utterly at variance with the teachings of that gospel which they professed to revere.] 'It is, itself, the orator of this occasion. The potent speaker stands motionless before us. Today, it speaks to us.' And, truly, it speaks in solemn, admonitory, awful tones! 'He that hath ears to hear, let him hear.' It tells of the unequalled effrontery and hypocrisy of a people, who, while celebrating its completion, and pretending to be sincere worshippers at the shrine of Liberty, were holding in chains and slavery, three millions of their own countrymen! It calls upon the friends of freedom and humanity, throughout the globe, to hold up slaveholding, treacherous, blasphemous America to universal indignation and scorn. It makes a mock of the name and pretensions of republicanism, and testifies to the granite obduracy of the heart of the republic. It points to our great national slave mart in the District of Columbia; to the wretched, folorn, heart-broken coffles of slaves, driven under the lash from one extremity of the southern country to another, in order to find purchasers; to the slavers which safely pursue their hellish trade in slaves and the souls of men along our southern coast; to our national slave-prisons; to whips, chains, thumb-screws, branding irons, paddles, and other diabolical instruments of republican torture; to the right of petition cloven down to the earth, and freedom of speech disallowed, even on the floor of Congress; to the oppressive and blood-stained character of the religion of the country; to a union formed with the basest of men, for the most selfish of purposes, now apparently near its dissolution; to 'a covenant with death, and an agreement with hell,' made at the close of the war for national independence; to the mobs and riots which have every where afflicted and disgraced the land; to the decision of the U. S. Supreme Court, denying the right of trial by jury to all citizens, whether white or black, claimed as runaway slaves; to the frightful extension and growth of the slave system since 1783; to the 'Missouri Compromise,' and the multiplication of new slave States; to the profligate seizure of Texas, by American citizens and the connivance of the American government, and the establishment of perpetual slavery on a soil made free by the fiat of Mexican liberty; to the banishment and slaughter of the Seminole and Cherokee Indians; to the Florida war, waged expressly to break up the haunts of runaway slaves; to the colonization scheme for the expulsion of a large portion of our population, on account of their complexion and release from thraldom; to GEORGE LATIMER and Leaverett-street jail; to JOHN TYLER, with his gang of slaves, President of the United States; and, lastly, to DANIEL WEBSTER, the orator at its base, who, in the face of 'all Israel and the sun,' has repeatedly 'bowed the knee to the dark spirit of slavery,' and exerted all his intellectual strength and legal acumen to cause England to surrender to our government, that they may be put to an ignominious death, a few heroic slaves on board of an American slaver, for having presumed to follow in the footsteps of WARREN and the 'heroes of '76,' by casting their chains aside, and asserting their right to a name and a place among mankind!

If an earthquake should engulph it—if the lightnings of heaven should smite it, leaving not one stone upon another—it would furnish but a faint conception of that which lies in store for this recreant land, if God be just, and no space be found for repentance on the part of the people. 'Thus saith the Lord God, An end, the end is come upon the four corners of the land. I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations; and ye shall know that I am the Lord that smiteth. Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed; pride hath budded; violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor any of theirs; neither shall there be wailing for them. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.'

☞ The Ladies' Anti-Slavery Society of Lowell, we have been requested to state, will, in conjunction with the Gentlemen's Society there, unite with the Middlesex Co. Society in celebrating West India Emancipation in that place on the 1st of August. When it is announced that the pleasures of this social festival will probably be heightened by the charming eloquence of WENDELL PHILLIPS, in addition to other eloquent speakers, we trust nothing further need be said to induce throngs of abolitionists and others, from Lowell and 'regions round about,' to be present at the attractive gathering.—Y.

### One Hundred Conventions.

This noble movement is successfully begun. Shall it be successfully carried through? It is for those who have expressed so much satisfaction at the idea of it, to determine. Messrs. Collins, Bradburn and Douglass attend the first series of Conventions, and Messrs. Remond, Monroe and White the second. All the anti-slavery papers are requested to publish the appointments as they are from time to time notified. Let no time be lost before making and forwarding the collections in behalf of this movement. How strong a moral action may now be excited! Who can calculate the final result of even a single one of the thousand thoughts to be thrown into the hundreds of thousands of minds, during the coming season? The great foe to emancipation is the cunning which strives to preserve unbroken the apathy which oppression has produced. The 'order that reigns in Warsaw' must be broken up before Warsaw can have true peace. The soil must be ploughed deep, before the seed can germinate. God speed the plough that is now being driven, beam deep, towards the West! Let the sympathies of abolitionists follow that devoted band of brothers who have determined to make and to improve this opportunity to leave each the mark of a freeman's hand upon the age. Through all manner of evil report and misrepresentation they go joyfully, knowing that not a word which the true heart utters shall return to it void:—and that it shall continue to spring up into everlasting life, long after the petty efforts to destroy what is in its nature immortal, shall have died away. Clarkson with difficulty escaped being thrown into the dock of a slave-trading city, in those days when he disturbed the prayers of its merchants with his unchristian and malignant assertion that their chattels were men. It was as horrible a proposition in that day, as the declaration that slavery is a sin, is held to be in our own. The Duke of Gloucester voted in his place in the House of Lords, for the abolition of the slave trade. Even the English veneration for the blood-royal was overcome by it, and he was treated with contempt on passing through Liverpool. But all the opposition is forgotten now, and every word of truth lives fresh and green. So it will be with the friends who have now gone forth to their anti-slavery work. Future times, when bent upon other plans for the benefit of the human race, will be told of the mildness and gay good nature of these men—of their tolerance—of their forbearance with the slaveholder's violence—of their command of their tempers—of their even *blameable* gentleness of language. For when the battle has been won—when slavery shall have been extinguished—it will be clearly discerned that there could be no gentler term, consistent with truth, found for a *pro-slavery church*, than a synagogue of Satan; no truer synonyme for a pro-slavery government, than a brotherhood of thieves. It will then be forgotten how painful and hazardous is the task of branding sin in high places with its true name. For the point, be it remembered, in dealing with any scourge of the human race, is, *to establish its character as such;* else, why, it may be asked, should the love of the seraphim themselves be otherwise employed than in sustaining it? It was not in the hot mid-day of their lives that Clarkson and Wilberforce were called by any gentler name than that of violent fanatic; and our friends will not expect, in their more difficult and dangerous enterprise, to meet with less opprobrium. Already, we observe, has the work of premeditated misrepresentation begun. It is as a light to the feet of the friends, letting them know who are the friends of the anti-slavery cause, and who, through all their professions, are its enemies. Not that the rule is invariable, for subtle hypocrisy can wear a double cloak.

Let the prayers of all true hearts be round about the anti-slavery camp, wherever it shall be, until we greet our fellow-laborers on their return.—M. W. C.

### O'Connell and Southern Repealers.

The last abolition speech of O'Connell (which appeared in the Liberator of the 9th ult.) and in which 'Richard is himself again,' and *more too*, has caused a real hurricane of excitement among the southern repealers, and no small stir among northern repealers also, as may be seen by articles in this week's paper. This might have been expected. Such a powerful, condensed, and burning moral torpedo, thrown with such tremendous force among such combustible rubbish, must of course produce an explosion. When two opposing substances in the natural world come in contact, (as, for instance, red-hot iron with water,) a hissing and boiling ensues. Just so in the moral and intellectual world; only the noise and uproar are greater, and of longer duration, as the one excels the other in importance and durability. Antagonist *principles* are destined to move the universe:

'When Truth and Falsehood meet,
Earth's foundations tremble.'

This speech of O'Connell has entirely unmasked the hypocritical southern repealers, and, of course, their cringing, dough-faced northern abettors. It has proved to the world, what every abolitionist knew before, that these creatures are utterly heartless in their professions of regard for Liberty on the other side of the Atlantic, while with whips and chains they scourge and fetter her on this side. Nobly has O'Connell spurned the proffered aid—the 'blood-stained money' of these 'faithless miscreants;' and justly and nobly does he disown as Irishmen such of his countrymen here as give the least countenance to southern slavery—for we can hardly conceive of a greater contradiction in terms, than to talk of *Irish* slaveholders, or of *Irish* apologists for slavery. *American* slaveholders sounds perfectly natural—produces no discordant ideas. Ireland having been, for sixteen centuries, unpolluted with chattel slavery, her sons must be the last men on the face of the earth to show it favor. She has often drunk deeply of the cup of oppression herself, during that time, but has she ever presented it to the lips of others? Her generous nature repels the thought. Freedom still looks to her with confidence and hope; and she, in turn, looks to her protector. Yes, Freedom—

Lo! in the East, an unstained soil—
One bright green Isle, where man is free,
Where care-worn patriots, wet with toil,
Turn an imploring eye to thee!

But what shall be said of those Irishmen among us—men of such an origin—who denounce O'Connell for this speech, and call 'repudiating' meetings on the subject? who are so debased in thought, and become so lost to all true sense of freedom, as even to eulogise slavery? 'The slave's existence,' says the N. E. Reporter, 'is one of comparative ease and true freedom.' (!!!) What would O'Connell, and the meeting which received his address with such 'tremendous cheers,' say to language like this? They would be at a loss to find terms, (famous as is O'Connell for severity,) in which to utter their detestation and execration of the abominable sentiment, and blush in shame that Ireland ever gave birth to such 'audacious,' 'faithless miscreants.'

But why, southern repealers, and you, their northern supports, commence your denunciations of O'Connell at this late hour? Have you been quietly 'snoozing' in sleepy hollow, for years past, while he has been hurling his anathemas at the 'peculiar institution,' that you have been silent? Or does his shot now come so near home as to arouse you for the first time, and make you vociferate lustily, like the honest Hibernian in an engagement, when the grape was striking all around him—'Take care, there, how you fire!' But it is too late now—your choice institution is in such 'peculiar' danger, and O'Connell is far above and beyond you, that you can neither save the one nor harm the other! Besides, you are denounced by the very *slaveholders themselves!* The Baltimore Weekly Visitor, in giving an account of a repeal indignation meeting in that city, after stating that the speech of O'Connell was read in the meeting, and responded to with mingled feelings of approbation and disapprobation, ending in little short of a riot, says—'We don't wonder at it—for there is any thing but consistency in a set of American citizens heaping unqualified abuse on the institutions of England, and then abusing their great leader, whose opinions on slavery were well known to them long since, *for* denouncing the institutions of this country! The plain fact is, however we may condemn the violence of Mr. O'Connell's speech, and his misrepresentations of American slaveholders, as a body, we cannot but consider the Baltimore Repealers as wanting in moral courage—and as having given reason to suspect 'that they are moved by motives utterly selfish, while their conduct is ludicrously inconsistent.' The source of such language as this renders it doubly severe. In the closing resolution of the series adopted at this meeting, they say, that 'until we are convinced that the sentiments of Mr. O'Connell are those of the entire people of Ireland, we will continue as an Association, and aid them in their peaceful efforts.' In other words—when we are convinced that the entire people of Ireland are tyrants and hypocrites like ourselves, we will withhold our aid in their peaceful efforts for liberty!—Y.

### Foreign Correspondence.

LONDON, May, 1843.

MY DEAR FRIEND:

I noticed, in my last letter to you, the fact stated by H. C. Wright, that the Peace Convention Society (that is, a few men calling themselves so) had denounced H. C. W. as not belonging to them, he never having professed to belong to them. A few words as to these religious societies, of which there are great numbers in this country, may not be uninteresting to you.

There are, amongst our clergy and dissenting ministers, a number of laymen, a sort of half breed, who, though not ordained, (that is, regularly set apart according to the order of ministration prescribed by the sects for the office of the ministry,) engage themselves in setting up societies with some sounding name, under which name they go forth by advertisements, bills, placards, etc., to gather subscriptions. They organize themselves, that is, the originators of the society call it organization when they have named the officers, and appointed themselves to office, and the action of the organized body consists in little more than this, the naming of themselves to such offices as they choose shall exist in the society, fixing the remuneration for the officers, and preparing for a public meeting in April, May or June, in each year, in Exeter Hall, in the Strand, London.

The preparation for this meeting consists in getting some Peer, if they can, and if not, some M. P., to take the chair—to make the introductory speech, the materials for which are supplied to him by a few actual or assumed statistics relating to the professed objects of the society—inducing some one or two other public men, if possible, to propose a resolution or two, and having ready some two or three dissenting ministers,—regular annual exhibitors at these places,—to make speeches, and to state, as they generally do state, some very extraordinary anecdotes, and to fill up the usual length of time by well-known and well-worn conventionalisms.

The resolutions affirm some trueisms, express some hopes connected with the high behests to which the society professes to direct its operations—an impulse is given to the purse-strings of the well-meaning but unreflecting—and the result is, that for the largest quantity of disbursement the smallest quantity of good is done, and liberal salaries given to the secretaries and officers for assisting to do it.

The largest societies of this description have an organized travelling staff, go regular circuits, have prepared, previously to their departure, the forms of posting bills announcing meetings, and with a notification that a deputation from the *Parent Society* in London will attend, that several ministers are expected to address the meeting, and, unless they have some disciple in the particular town of a position in the neighborhood to qualify him as Chairman, they select a Chairman from the travelling staff, and so proceed to business at the appointed days, and complete the collections.

It is gratifying, however, to see that they are beginning in some degree to lose their influence; they have lost in it a great degree over the men, and if our women are induced to *take part* in public business of this kind, (that practice has commenced,) and their judgments are thus brought into action, instead of their being assembled merely to have their kind affections appealed to, the ministers and actors in these societies will find it necessary to administer them in a different spirit, and so to guide themselves and to work the societies as that the objects for which they profess to be established shall be carried out with much more truthful correctness than they now are. The consequence of their taking active part in these associations would be this:—They would proceed at once to act out in the fullest manner, the generous and benevolent influences involved in the movement. If checked or thwarted in this, as they would be by the trading saints, their eyes would be opened, their tact and judgment brought into play; the influence of the heavy broadcloth, whose feelings have become fixed, I had almost said stagnant, must yield to the additional strength which the earnestness and honesty of the women would give to the other sex, who from business connexions and influences, are checked and restrained by the elderly and stagnant of their own sex.

The men subscribers are all engrossed in the daily and hourly scramble to maintain their worldly position, or to advance it in this overwrought country. The consequence of some men being ordained and set apart as religious teachers is, that other men neglect the subject, conceiving that it belongs to the clergy, and is not the business of others beyond subscribing and occasionally attending the lectures or gatherings.

What is wanted here in society in general is the cultivation of the kind affections, guided by earnest honesty of purpose, and this will be aided and assisted, (I might almost say accomplished,) when women are allowed to take active part in the public advocacy, management and business arrangements of such societies. There need not be any fear of their overstepping the modesty of nature. This is an ignorant and idle fear, put forth by men who know not the power and controlling influences of the laws of nature, who know not, or, knowing, forget, that natural influences will always, as a rule, preserve their just boundaries. With such objectors, custom, not truthfulness, is sanctification. The danger is in interfering with, checking, or seeking to control and bend natural influences by artificial and unjust distinctions, social, legislative and governmental.

I shall, with your leave, in some future communications, give you some instances illustrative of this argument, and showing the most unjust course which the dominant sex, who from the times of barbarism until now, owing to their superior physical strength, have had the brute, the legislative and the administrative power in their own hands, and the unjust use they have made of it in their laws and their modes of administering them.

Yours, sincerely,
EDWARD SEARCH.

ISAAC LEAVITT. This unfortunate brother is now in Plymouth jail, under sentence of death. The Executive of Massachusetts has appointed the 28th of September for his execution. When under the influence of intoxicating liquor, which he purchased of Thomas Snow, 18, Merchants' Row, Boston, he killed Mary Knapp of Scituate. Rum usually made him crazy. It is earnestly hoped that the friends of humanity in all parts of this Commonwealth will call public meetings, and choose committees to circulate petitions asking for a commutation of his punishment. The jurors who sat upon his case have all, without exception, signed a petition to this effect. Weymouth, Braintree, Scituate, Duxbury, Plymouth, Kingston, New-Bedford, and other towns, are engaged in this benevolent work. J. M. SPEAR.

### First of August Celebration at Lowell.

At a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held at the Anti-Slavery Rooms on Thursday, 6th July, 1843, the following preamble and resolution were adopted, and ordered to be published in the Liberator:

*Whereas*, this Board is deeply impressed with the injustice of *suffering one* man to sustain all the expenses consequent upon any action of a Society; and, *whereas* this has been done by the President of the Middlesex County A. S. Society, in the libel suit brought against him for the act of that body; and, whereas there is a peculiar duty incumbent in this case upon its members, growing out of the fact that their presiding officer did not advise or participate in the action of the Society which has subjected him to so much trouble and expense; *Therefore, Resolved*, that this Board is rejoiced to learn that the Middlesex County A. S. Society intend, at their quarterly meeting at Lowell, on the 1st of August next, to have reference to this case; and, though we should not feel justified in applying the general funds, to meet the exigences of a local body, we would urge a general attendance of abolitionists, and are most anxious, out of our love of freedom, to unite with them in the festivities of this occasion, as well as out of our regard for justice, and our esteem for the anti-slavery devotedness, and the high and honorable character of the friend who has herein been made the scape-goat of the pro-slavery community.

A true copy of record: Attest,
HENRY W. WILLIAMS, *Rec. Sec.*

☞ Those who are acquainted with the nature of Mr. Garrison's disease will be sorry to see by the following extract of a letter from Northampton, to a gentleman in this city, that he is not more careful of himself in his present infirm state of health. He has long been accused of a want of 'prudence,' and we now think he must acknowledge the charge just. He should reflect, too, that his sacrifice of health, which will render him unable to provide for his family, will prove *more* than the charge of 'infidel' which is made against him, for an apostle tells us, that 'he that provideth not for his own household is *worse* than an infidel'! The following is the extract.—Y.

'I am grieved to see our friend Garrison so imprudent as to attend all the meetings and Conventions he can hear of, within thirty miles around. He addressed a public meeting on the Fourth, at great length, and after returning home, he suffered from a severe pain in the side, which he attributed to another cause, but which his friends believed to have been the legitimate result of over-exertion in speaking upon the public square.

Prudence may secure him his former health and strength in this healthful and beautiful region, but I fear that his present course will lay him in a premature grave. Therefore, I wish that you would request his physician to put a *quietus* upon such a suicidal course. He speaks every Sunday. He is to be off to the Springfield Convention to-morrow, and I understand that he will go again on the 1st of August. Judging from what we know of his untiring zeal in freedom's cause, and his present course, he will attend every meeting that he can get to, if not restrained.

Although I always have an itching desire to hear him, I think that justice to himself and family, and to the cause of humanity, requires, at present, *total abstinence* from all anti-slavery meetings.

Yours truly,
D. RUGGLES.'

### Colophobia.

BROTHER GARRISON—Seeing the article which was published in the Liberator of last week, stating that colored people were excluded from the Menagerie which then was in Boston, the friends of freedom in Weymouth, hearing that it was to be in their town on Monday, held a meeting on Sunday, to consult together upon their duty in the premises. After deliberation, a committee was raised to inquire of the managers of this establishment if colored people were to be excluded here, also. They were informed it would be here opened for all, irrespective of complexion. They were pained to hear from their own lips, that colored persons were excluded in Boston. They informed our committee that they asked the advice of some of the first people in your city, and they told them it would not do to admit colored people. Shame on the *first people* in Boston, who gave such unchristian advice. Here we see another fruit of that religion, falsely called christian, which proscribes men and women in its meeting-houses. Ought we to expect that the keepers of lions, and tigers, and hyenas, will be more humane than they who pretend to be the followers of the Lamb of God?

Yours for humanity,
JOHN M. SPEAR.

Weymouth, July 11, 1842.

A young man of color, almost of the pure negro race, is now keeping his terms for the bar, being a member of the Hon. Society of the Middle Temple. What a proud example it is for our brethren on the other side of the Atlantic, to see this young man dining in the ancient hall, with so numerous an assemblage of white men, (among whom are not only some of the most talented, but also the most noble of England's sons) and by whom he is treated with the same courtesy and respect as if he were one of themselves. We hope this instance of the manner in which a man of color is treated in the fatherland will not be without advantage to the much persecuted negro race and their descendants in the United States.—*London Sun.*

*Joe Smith.*—The St. Louis Republican of the 23d ult. says:

'We learn that Joe Smith was lately indicted in some of the upper counties in this State for treason and murder, growing out of the Mormon war. Immediately thereafter, a writ was issued, and a messenger despatched to Springfield, Illinois, with a requisition from the Governor of Missouri on the Governor of Illinois, for the arrest and delivery of Smith. It was intended to keep the whole proceeding a secret, to secure Joe's arrest; in some way or other, the Mormons at Springfield got wind of what was going on, and despatched a messenger to Smith at Nauvoo. We are told that Smith has left for parts unknown, or at least keeps himself so concealed that he cannot be arrested.

It is reported that Rockwell, who is in jail at Independence for the attempted assassination of Governor Boggs, has signified a willingness to turn State's evidence, and reveal the whole plot and actors. If this be true, it probably furnishes an additional motive for Smith to keep out of the clutches of the law.'

*A Mother and her five Children cruelly Murdered.*—By an extra from the office of the Butler (Pa.) Herald, we learn that a most shocking and brutal murder was committed in Slipperyrock township, Butler Co. on Saturday morning last, the 1st inst. by an Indian called Samuel Mohawk. The following are the particulars of the horrible tragedy:

James Wigton had left his house early in the morning for the purpose of going to his father's to borrow from him a horse to plough corn, leaving his wife and five children at home. While he was absent, the Indian came there, and, as appears from his confession, murdered Mrs. Wigton and her five children by beating out their brains with stones. Mrs. Wigton and the youngest child were not quite dead when first discovered.

The Indian then proceeded to a Mr. Kennedy's house, and made an attack on him and his family—injuring a son of Mr. Kennedy very severely, perhaps dangerously, by hitting him on the head with a large stone. After being driven off by Mr. Kennedy, he next went to Mr. Kiester's, where he was captured, after a desperate resistance, in which a man named Blair was seriously injured. He was taken to Wigton, and confessed the murder, and said he was sorry or it.

*A Companion for the Fudge Mermaid.*—The following is a description of a monster said to have been caught by Capt. Dorsey, of the steambont Patrick Henry, near Lake Merinqua, in Attakapas, La. 'The head, shoulders and arms, like that of a man, only the eyes very large, with one in the forehead, the other back, or directly opposite. The body, from arm to waist, that of a beast, with cloven feet, grizzly long hair, and tail nine feet long—when undisturbed, carries its tail round the neck, resembling a cravat. When standing erect is between four and five feet high.'

## NOTICES.

### Hear! Hear!! Hear!!!

*Great gathering of the People of Color.*

A highly important meeting will be held in the Baptist meeting-house, Belknap-street, on Thursday evening, the 20th inst., at half-past 7 o'clock, at which time and place the colored citizens, without regard to age or sex, are earnestly invited to attend. The true friends of liberty and of the colored man are most respectfully requested to be present. Many very important subjects will be presented, to elicit the attention of the lovers of freedom—among which will be the call of a National Convention among free people of color—the introduction of two persons, just from the hot bed of oppression, who will portray some of the delightful effects of this system upon the body and mind of our brethren. Some things will also be said of the man whose head is worth five thousand dollars to the *Senate* of *Georgia*.

Who will not be present at such a meeting? Will any stay behind? Come, then, one and all, both small and great. Come, ye noble band of abolitionists, who for some 13 years have fought like Spartans for the triumph of Liberty.

To this call let there be one general rush, and a hearty response. Let those who always buckle on their armor at the sound of Freedom's triumph, be there—and whosoever will, let them come.

JOHN T. HILTON,
THOMAS COLE,
GEORGE WASHINGTON,
COFFIN PITTS,
BENJ. P. BASSETT,
WM. DUNCAN,
WM. C. NELL,
LUNSFORD LANE,
BENJ. WEEDEN.

### ANTI-SLAVERY PICKNICK AT TEMPERANCE GROVE, DEDHAM,

TUESDAY, AUGUST 1st, 1843.

At a meeting of abolitionists of Boston, held on the 9th inst. it was unanimously resolved to commemorate the ensuing anniversary of Emancipation in the British West Indies, by a public and social Picknick, at 'Temperance Grove,' Dedham; and that the friends of the cause in that and the neighboring towns be earnestly invited to unite with us in this appropriate observance of the day.

A procession will be formed at the Town Hall in Dedham, at 9 o'clock, or on the arrival of the cars from Boston, and proceed from thence to the Grove, where addresses are expected from John Pierpont, Theodore Parker, and other advocates of freedom, with music and other exercises appropriate to the occasion. The friends of the cause in Dedham, Roxbury, Dorchester, Medfield, Walpole, Wrentham, and other neighboring towns, are earnestly invited to join the procession, and it is hoped that all will be upon the ground punctually at 9 o'clock. Let the children come, that they may imbibe the spirit of devotion to the cause of impartial and universal freedom, and be prepared to take the place of their fathers in the warfare with oppression.

Every friend of the cause is expected to conform to the fashion of Picknicks, by contributing his share to refreshments necessary on the occasion.

The Committee will endeavor to procure banners and badges appropriate to the occasion, for the use of the several towns.

OLIVER JOHNSON,
GEORGE ADAMS,
FRANCIS JACKSON,
H. W. WILLIAMS,
H. I. BOWDITCH,
M. A. W. JOHNSON,
*Committee of Arrangements.*

☞ The Boston Christian World, Dedham Patriot, Norfolk Washingtonian, and Quincy Patriot, are requested to give the above notice one or two insertions.

### GREAT CELEBRATION AT LOWELL ON THE FIRST OF AUGUST.

*To the Abolitionists of Middlesex County and vicinity:*

DEAR FRIENDS:

The next quarterly meeting of the Middlesex County Anti-Slavery Society will be holden in the City Hall, Lowell, on the first day of August next, at 10 o'clock A. M., to celebrate the glorious event of West India Emancipation.

The Board of Managers of the Massachusetts Anti-Slavery Society have kindly accepted an invitation to unite with them on that occasion. It is hoped that W. L. Garrison, Wendell Phillips, Samuel J. May and other distinguished advocates will be present.

ALL, without distinction of sect or party, who admire the sublime spectacle presented by that act of British philanthropy which, in a moment transformed 800,000 *chattels* into MEN, are most cordially invited to join in commemorating it. Let *immediate* arrangements be made by the friends in every town in the county, to send large delegates. Abolitionists of Essex county and Boston come up *en mass*. And will not the free spirits of New-Hampshire pour down from their granite hills by hundreds? Nor can we excuse their gifted vocalists. Their spirits are too free to suffer them to remain in their cool retreat among their native hills on freedom's birth day.

Come friends, come *one*, come ALL. And let there be such a gathering on that day as was never witnessed in old Middlesex.

S. C. WHEELER, *Sec.*

Groton, July 10th, 1843.

☞ The Herald of Freedom, and the papers in the county favorable to the object of the meeting, will please copy.

### WEST INDIA EMANCIPATION.

The Anniversary of the Abolition of Slavery in the British West Indies, will be celebrated by the friends of Emancipation, in Weymouth and vicinity, on the First day of August next. Eloquent addresses may be expected, as invitations have been extended to many distinguished advocates of the cause, who will be present.

The meeting will be held at the meeting-house of the Universalist Society in Weymouth, at 2 o'clock, P. M.

*Refreshments will be provided by the friends of the cause in this place.*

Every true friend of the slave, who desires the rod of the oppressor to be broken, will be present, and participate in the festivities of the occasion.

JOHN ROLIE,
RUFUS K. TROTT, } *Committee.*

Weymouth, July 8, 1843.

### ONE HUNDRED ANTI-SLAVERY CONVENTIONS.

Arrangements have been made for holding One Hundred Anti-Slavery Conventions during the next six months, in various parts of the country, but chiefly in New-York, Pennsylvania, Ohio and Indiana—in accordance with a plan adopted at the late New-England A. S. Convention. Among the speakers who will give their attendance from the East are Messrs. John A. Collins, George Bradburn, Frederick Douglass, Charles L. Remond, and James Monroe.

FIRST SERIES.

Middlebury, " Thursday and Friday, 13th and 14th.
N. Ferrisburgh, Monday and Tuesday, 17th and 18th.
Keeseville, N. Y. Thursday and Friday, 20th and 21st.
Cazenovia, Madison Co. July 24th and 25th.
Cortland, Cortland Co. 28th and 29th.
Aurora, Cayuga Co. 30th, and 1st. August.
Pen Yan, Yates Co. 4th and 5th.
Sparta, Livingston Co. 7th and 8th.

SECOND SERIES.

Albany, N. Y. Thursday and Friday, 13th and 14th.
Little Falls, " Monday and Tuesday, 17th and 18th.
Utica, " Thursday and Friday, 20th and 21st
Whitehall, Washington Co. July 24th and 25th

## POETRY.

From the Emancipator.

### THE CHRISTIAN SLAVE.

In a late publication of L. F. Tasistro, 'Random Shots and Southern Breezes,' is a description of a slave auction at New-Orleans, at which the auctioneer recommended the woman on the stand as '*a good Christian.*'

A Christian! going, gone!
Who bids for God's own image?—for His grace
Which that poor victim of the market place
Hath in her suffering won?

My God! can such things be?
Hast Thou not said that whatsoe'er is done
Unto Thy weakest and Thy humblest one,
Is even done to Thee?

In that sad victim, then,
Child of Thy pitying love, I see Thee stand—
Once more the jest-word of a mocking band,
Bound, sold, and scourged again!

A Christian up for sale!
Wet with her blood your whips—o'er task her frame,
Make her life loathsome with your wrong and shame,
*Her* patience shall not fail!

A *heathen* hand might deal
Back on your heads the gathered wrong of years,
But her low, broken prayer and nightly tears
Ye neither heed nor feel.

Con well thy lesson o'er,
Thou *prudent* teacher—tell the toiling slave
No dangerous tale of Him who came to seek and save
The outcast and the poor.

But wisely shut the ray
Of God's *free* gospel from her simple heart,
And to her darkened mind alone impart
One stern command—'OBEY!'

So shalt thou deftly raise
The market price of human flesh; and while
On thee, their pampered guest, the planters smile,
Thy church shall praise.

Grave, reverend men shall tell
From Northern pulpits how thy work was blest,
While in that vile South Sodom, first and best,
Thy poor disciples sell!

Oh, shame! the Moslem thrall,
Who, with his master, to the Prophet kneels,
While turning to the sacred Kebla feels
His fetters break and fall.

Cheers for the turbaned Bey
Of robber-peopled Tunis! he hath torn
The dark slave dungeons open, and hath borne
Their inmates into day.

But our poor slave in vain
Turns to the Christian shrine his aching eyes—
Its rites will only swell his market-price,
And rivet on his chain.†

God of all right! how long
Shall priestly robbers at Thine altar stand,
Lifting in prayer to Thee, the bloody hand
And haughty brow of wrong?

O, from the fields of cane,
From the low rice-swamp, from the trader's cell—
From the black slave-ship's foul and loathsome hell,
And coffle's chain,—

Hoarse, horrible, and strong
Rises to Heaven that agonizing cry,
Filling the arches of the hollow sky,
How LONG, OH GOD, HOW LONG?

J. G. W.

Amesbury, 20th, 5th mo. 1843.

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* There is in Liberty county, Georgia, an Association for the religious instruction of negroes. Their seventh annual report contains an address by the Rev. Josiah Spry Law, from which we extract the following:—'There is a growing interest in this community, in the religious instruction of negroes. There is a conviction that religious instruction promotes the quiet and order of the people, and the pecuniary interest of the owners.'

† We often see advertisements in the southern papers, in which individual slaves, or several of a lot, are recommended as 'pious,' or as 'members of churches.' Lately we saw a slave advertised, who, among other qualifications, was described as 'a Baptist preacher.'—*Emancipator.*

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From the Christian World.

### THE GOLDEN RULE.

The golden rule! what means it now?
Thousands about us ask:
To self and mammon Christians bow,
Their Master's mission but a task!

The golden rule! Hear the poor slave,
His brother's chattel, groan;
What in this precept can thee save
Who Christ, *thy master own?*

The golden rule! Hear the sad cry
From yonder prison cell;
And then to reconcile it, try
Thy brotherhood to tell.

The golden rule! Another wail
Comes from an orphan'd heart;
Fighting and wars, should they assail
Where Christian precepts have a part?

The golden rule! Alas! that man
Should make a state like this:
Upholding still the Judas plan,
Sealing the traitor with a kiss.

Awake thy from false action, soul!
Let Christ have place within;
For when thy master gains control,
Sin shall be known *as sin.* D. C. S.

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### WORTH OF HOURS.

BY E. M. MILNES.

Believe not that your inner eye
Can ever in just measure try
The worth of Hours as they go by:

For every man's weak self, alas!
Makes him to see them, while they pass,
As through a dim or tinted glass.

But if in earnest care you would
Mete out to each its part of good,
Trust rather to your after-mood.

Those surely are not fairly spent,
That leave your spirit bowed and bent
In sad unrest and ill-content:

And more; though, free from seeming harm,
You rest from toil of mind or arm,
Or slow retire from Pleasure's charm;

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed, or vainly done;

Of something from your being's chain
Broke off, nor to be linked again
By all mere Memory can retain,—

Upon your heart this truth may rise:
Nothing that altogether dies
Suffices Man's just destinies.

So should we live, that every hour
May die, as dies the natural flower,
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed;

Esteeming Sorrow, whose employ
Is to develope, not destroy,
Far better than a barren Joy.

## MISCELLANY.

From the Nantucket Telegraph.

### Reflections, suggested by an Anti-Slavery Meeting.

The Anti-Slavery Convention, which was held in this place last week, seems on the whole to have given general satisfaction. Some things were uttered which we think had been better left unsaid; the tenor of some portions of the discussions was of very doubtful utility in advancing the great cause of human redemption. But upon this point we may be mistaken. One thing is certain: the *Convention* should not be held responsible for the remarks of any one of the individuals composing it. There prevails in anti-slavery meetings what should prevail in every deliberative assembly, the most unqualified freedom of debate. Every man is at liberty to express his own convictions, he alone being considered responsible for what he may say. If every one who attends an anti-slavery meeting, will bear this fact in mind, he will thereby, if he be a reasonable man, be prevented from falling in divers and sundry errors. But enough of the Anti-Slavery Convention. Its session has been held; let each one judge for himself. That it has been productive of good, we have no doubt.

We were present at a few of the meetings, and while listening to the earnest and eloquent appeals there made in behalf of the down-trodden slave, while our heart was wrung by the affecting story of his wrongs and sufferings, while irrepressible feelings of hatred towards his oppressor darkened our spirit—we almost forgot that the hand of oppression was strong any where but at the South, that the teeming millions that people God's beautiful world are every where the victims of wrongs, which have made them the inhabitants of a literal earthly hell. When the excitement of the occasion had passed away, and the words of the eloquent advocates of negro emancipation no longer rang in our ears—a change came over our spirit. The clank of the chain, the crack of the whip, the yell of agony, the separation of parents and children, the entreaties for light of two millions of brutalized human beings, were not forgotten—but they were mingled with pictures of squalid poverty, of starving women and children, of riotous luxury, grated dungeons and the dangling gallows, of gross debasement and licentiousness—of parading armies and well-constructed forts—with thoughts of bloody penal codes, of intense antagonism and selfishness, of monopolized earth, and of gross mockeries of justice—with sounds of the gloomy factory bell, of the wailings of the weak and ignorant every where, and our heart died within us—for truly earth appeared but one great scene of agony, and suffering and degradation the inevitable portion of a vast majority of its inhabitants.

How terribly have the gifts of God to his children been perverted! How have violence and fraud become every where paramount! How has the joyous sun been darkened, the invigorating atmosphere been made a deadly poison, and the refreshing showers been converted into pestiferous, stagnant pools! In other words, how has this earth, fitted to be almost a heaven, been converted into a perfect hell! The influences of society have been made degrading, and then the degradation consequent upon such influences has been regarded as worthy of punishment! Millions have been forced to come up in moral and intellectual darkness, and then been beaten with many stripes because they stumbled by the way! Involuntary ignorance and degradation have been threatened with starvation, and then suspended from the gallows because robbery was preferred to death! An infamous war system, and a sanguinary penal code have baptized the maxim, 'an eye for an eye and a tooth for a tooth,' with such names as Patriotism and Justice—and then chains and dungeons have been the recompense of those who were guided by them in their personal relations.

Society is rotten to the core. Labor has been degraded, industry rendered unproductive to the laborer, ignorance and crime forced into existence. The worship of money has superseded the worship of Jehovah, and not one devil, but a legion of them, have mounted the throne of the world.

Whence all these things? Did God make this earth to be a vale of tears? Did he intend that his creature man should be miserable and degraded? We cannot believe it. The earth is wide and fruitful—there is enough and to spare. Whence, then, all this misery and crime, this degradation and ignorance? 'God made man upright, but he sought out many inventions.' He placed him in a paradise, from which his own sins expelled him. Century after century he strove to secure a re-entrance into that paradise, but he heeded not the voice of God within him, which would have guided him to peace and happiness. Hence he did but flounder on from error to error, the leprosy of sin spread wider and wider, oppression and suffering became every day more gross and revolting. At last, God in mercy sent a Messenger of grace to instruct his children. Had they but heeded his words, all might have been well. But so completely had the souls of men become darkened, that his voice found no response in them. He told them to love one another, but so wedded had they become to the system of hatred and violence, that they crucified him. A few gladly received his words—and even though the grave had closed over him, there was still hope. But alas! the trustees themselves, in the process of time, became false to the precious legacy. Pride, superstition and violence, crept into the Church itself—every day it travelled farther and farther from the Master—until at last Christianity existed only in name.

Eighteen centuries have now rolled away since the advent of the Man of Galilee, and how almost inoperative has been his mission. The law of violence is still the law of the earth—men are every where heathen and idolaters. True, there are many nominally Christian nations; true, the earth is dotted all over with churches dedicated to the worship of the Most High; true, there are salaried ministers preaching what they call the truth; true, the words of the Master are in every mouth, and professions of purity and holiness are long and loud. But what is there more than these? Just nothing at all. The lesson of Jesus was love, and love exists not upon the earth. He came to bind up the broken heart, and men crush it to atoms. He preached deliverance to the captive, and every day are the chains of the ignorant and vicious made stronger and stronger. He told us to love our enemies, to do good to those who injure us—and his professed ministers are preaching war sermons, and defending judicial murder. His birth was celebrated by the angel-song—'On earth peace, and good will to men,' and nations calling themselves Christians have converted the earth into one mighty Golgotha, steaming with blood, and ringing with curses, yells and denunciations.

Strange that men have not awoke from their error. Strange that the consequences of transgression have not driven them to the truth. Strange that the Church, with the Testament of the Master in her hands, has been blind to its meaning, apparently perversely determined not to understand it, and untrue, in almost every respect, to her duty.

Christianity claims to have been given by God, to destroy the consequences of the transgressions of men, to reproduce peace and happiness upon the earth, to re-introduce man into the forfeited paradise. Assuming the infinity of God, one of two things must be true. Either Christianity is competent to the work, or it must be superseded by something else, higher and more perfect. For ourselves, we believe that Christ is the sent of the Father, the appointed Redeemer—and that Christianity is destined to regenerate the world.

Why, then, it may be asked, has it not been productive of more marked effects? How is it that the light of the Star of Bethlehem has been streaming down for eighteen centuries, without having been able to pierce the dark clouds of guilt and suffering that envelope the world of man! If Christianity be of God, there is but one possible answer—that it has never, to any great extent, been understood. Of creeds and platforms, of sects and schisms, there have been no lack—but of vital Christianity, an almost absolute dearth. Men have been disputing about metaphysical abstractions, while humanity has been bleeding even unto death. They have been settling the location and nature of the Heaven and Hell of *Eternity*, while men have been starving physically and mentally in *Time*.

They have been telling men to be Christians, forgetting that the reception of Christianity must first be made possible. How can the Manchester weaver, the oppressed sailor, the Broad-street laborer,—how can any of them be Christians? The thing is impossible. Ignorance, vacuity of mind, prostrating labor, mental and spiritual degradation, are the portion of the laborer the world over—and always, *always* must be, so long as society is constituted as it now is. He lives to eat, and eats to live. Christianity is the full and harmonious developement of man's nature, and as the world now is, this developement cannot be obtained. Circumstances must be made favorable, before the world can be Christianized. Why, why have these things been forgotten? Why have the heads of the people been so blind as not to see, that while ignorance continues, vice must abound; that while labor is degraded, men will rather steal than dig: that while exhausting toil is the portion of the masses, they will always be the victims of temptation: that while money and power are worshipped, man will every where be a moral Ishmaelite; that while labor is robbed of its fruits, there can never be peace and good will upon the earth.

The age cries aloud for reform—the down-trodden world is entreating to be Christianized. The field is white for the harvest—may the laborers not be few.

But all efforts for reform, for the regeneration of humanity, must fail, unless they are carried on in obedience to the great christian law of unbounded love. The absence of this love, the almost universal violation of this fundamental law of progress, has been the great, we had almost said the sole cause of the miseries of the race. Had man loved his brother, had his conduct been regulated by an enlarged christian benevolence, slavery, war, oppression, injustice, and their necessary consequences, sin, suffering, disease and degradation, would never have had the earth for their possession. Six thousand years have selfishness and violence been the rule of the world's conduct—and the consequences are what might have been expected. Let the fountain be purified, and the waters that flow from it will be sweet.

'By this shall all men know that ye are my disciples, that ye have love one toward another.' Love does not make the Christian, but it is the necessary possession of the disciple—the follower—the seeker after truth. Without it, the reformer is no true reformer—it must dwell in the bosoms of men before society can progress. While evils are exposed, while the radical rottenness of our present social state is fearlessly laid bare—love must be the burden of the preacher's sermon, love must pervade his every act. Its infusion into the world's heart is the only hope for man. In proportion as its influence extends will men become *true* seekers; and what they seek will be found. Would that the spirit of the Master might be infused into the bosoms of the rich and the great, the wise and the learned. Then would they render progress possible to the masses, then would they remove the crushing burdens from their shoulders, and, enlightened by the spirit of Him who spake as never man spake, they would understand what is meant by visiting the widows and the fatherless in their affliction. The spirit of the devil might be superseded on earth by the spirit of Christ.

The consequences of the present laws of social life would then vanish, chaos be converted into order, and, in the fulness of time, the new Jerusalem, in all its loveliness and beauty, would be seen coming down from heaven.

The slave-driver's whip, the army and war ship, the penal code, the dungeon and gallows, idleness and starvation, would one after another cease to exist—the regeneration of man would go on with giant strides, and but a few generations would pass away, before the world should in deed and in truth be CHRISTIANIZED.

P. S. We would not be understood, by any thing in the foregoing article, to cast any reflections upon the exclusive course of the Anti-Slavery Convention. That Convention was assembled to discuss a special evil, and it would not have been proper for its time to have been occupied in examining other social sins. This we know; that in the wide field of reform, no more earnest laborers are to be found than the abolitionists. They are active in behalf of the oppressed everywhere. They labor more in a week for the elevation of the whole race, than those who sneer at them, as fanatics of one idea, do in a life-time. Peace, temperance, universal education, &c. have no more active laborers in their behalf, than the much-ridiculed abolitionists.

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### Circular.

To their fellow-citizens, near and remote, both in town and country, the undersigned, a Committee in behalf of the people of Fall River, Mass., make this their brief appeal for help, amid the appalling calamity, which, under the wise and righteous Providence of God, has overtaken us. Our population, from 8000 to 9000 souls, and chiefly devoted to manufacturing and mechanic pursuits, is in deep distress—a portion of it in pressing want.

At 4 o'clock P. M. last Sabbath, the 2d inst., a fire broke out in a central part of this village, (the wind was blowing a gale,) which, in its ravages, was of the most desolating character.

The burnt district comprises some fifteen or twenty acres of the centre of business operations. Nearly 200 buildings (not including many small ones) are consumed; among which are three newly built houses of public worship, and all our public offices. Our post office and custom house are gone, and we have not a printing office, nor hotel, nor bank building, nor book store, nor market, nor bakery left.—Nearly all our grocery and provision stores, including one wholesale establishment, with most of their contents; and all our dry goods, druggist, tailor, millinery, tin ware, and paint shops, with one cotton factory, running 3000 spindles, are gone. Nearly two hundred families are turned houseless, and many of them pennyless, into the street. Besides, this appalling fire raged with such fury, and spread with such velocity, that many of the sufferers gladly escaped with their lives, without a pillow for their heads, or a change of raiment for their backs. The amount of property consumed it is impossible to estimate, even by anything like a probable approximation.

The assessors of the town, in the discharge of their official duties, within the last two months, have rated the property of the place at three and a half millions of dollars—and the heart of the village is in ashes. We cannot, we need not enlarge. We tell you, in few words, the simple, sad story of our calamity; and with the scene of desolation before us, and the cries of distress around us, we ask your aid. In behalf of our suffering neighbors, and in the name of humanity and of our Heavenly Father, we appeal to your kindness and your love, and solicit your assistance; not to repair our losses and rebuild our village, but to relieve our present distress, and enable us to give bread to the hungry, clothing to the naked, and shelter to the houseless; until, with due effort on the part of all among us, a merciful and righteous God, who has justly afflicted us, shall command the hum of business, the smile of contentment, and the song of joy to return to our now desolate borders. Send us what you can—food, clothing, money—send it addressed to either of us, and it shall be carefully distributed to the needy.

N. B. Provisions or other articles, by the way of Providence, Rhode Island, may be sent to the care of Capt. Thomas Borden, of the steamboat King Philip, which plies daily between that port and ours.

JERVIS SHOVE,
ORIN FOWLER,
JOHN EDDY,
JEFFERSON BORDEN,
ENOCH FRENCH,
DAVID ANTHONY,
ASA BRONSON,
RICHARD BORDEN,
WILLIAM BROWN,
JOSEPH F. LINDSEY,
*Committee.*

Fall River, Mass. July 4th, 1843.

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From the N. Y. Tribune.

### Unpunished Crime.

From every quarter we are receiving accounts of the most abhorrent tragedies resulting from the triumphs of libertinism. In Michigan, a young woman of 18, hitherto virtuous and respected, has just fallen a victim to the licentious wiles of a married relative, yielding up her life in dishonor and agony among strangers, and bringing disgrace on her virtuous relatives. The name of the author of this ruin is Alonzo Plumstead, and he goes unwhipt of justice.

Another revolting case has just come to light in Delaware. A mere child of fourteen has been compelled to bear witness to the licentious villany of her *guardian*, named Thompson, of whose wife she was the *niece*, and to whom she had been confided on the death of her mother! And this most loathsome wretch will also, doubtless, escape upon the payment of a small pecuniary settlement!

Shall such enormous and desolating depravity go on for ever in apparent impunity and triumph? If others act unwisely in opposing this hideous evil, why do not their critics take hold of the work, and show them how to do better?

And yet we have a class of readers who appear to think that the community has only to shut their eyes to the moral murders every where perpetrated around us, and all will be well. In their philoshphy, like that of the 'supersubtle Venetian,' the great desideratum is 'not to leave undone, but keep unknown.' If any mention, however guarded, is made in our paper of some peculiarly horrible outrage on Female Purity, they are shocked, not at the *crime*, but its *exposure!* They are in terror lest the innocent should be corrupted, not by the licentious, but by the indignant denunciation of licentiousness! They seem to think that if the newspapers would say nothing, the young would grow up in utter ignorance of the existence of impurity. Were this true, as it emphatically is not, what of it? Is the lamb safer for being brought up in ignorance that the world contains wolves? Is it more or less likely to beware of harm, knowing that the wolf is on the walk, and that it is his business to devour lambs? Will not our virtuous people who contemn all exposure of Libertinism, consider how exactly their views on this point coincide with both the sentiments and the interests of the libertine, and ask what mischance it is that ranks them in such company?

How this vast evil, licentiousness, is to be eradicated, and the ocean of misery flowing from it dried up, we may not clearly see; but we do see that it will never be removed by letting it alone. We will hope that those who now condemn all discussion will be brought to see it also.

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From the N. Y. Tribune.

### Capital Punishment.

The recent ferocious murder of the Warden of the Massachusetts State Prison is set forth by several journals in favor of Capital Punishment, as affording an argument for their cause. Let us consider it.

'Don't you see,' is the drift of the argument, 'that nothing less than killing for murder will prevent that crime?' 'Don't you see,' is our response, 'that *that* will not do it?' The law of Massachusetts says, blood for blood; the culprit very well knew it—he knew there was not a chance of his escaping the penalty—yet he killed his victim in the broad face of day, and in plain sight of a hundred witnesses. He knew that he was dooming himself to death—yet he braved the penalty, and glutted his vengeance. The hope of escape did not impel him—he knew that he would be hung—and he courted that penalty. Does not this prove that the penalty of death, even if certain, is inefficient?

'Well,' says an objector, 'would imprisonment for life be more effective—more terrible?' Perhaps not—at any rate, we do not propose it as more appalling than the other. We do not believe that any conceivable awfulness of penalty will utterly prevent crime. But we *do* insist that, to prevent murder, we must eradicate the *disposition* to murder—the idea that wrong or outrage can justify the taking of life, except defensively—and this is to be done not by killing, but by abstaining from slaughter. So long as the community shall take bloody vengeance on its enemies, we can hardly expect *them* to act more humanely. Vengeance is as sweet to a felon, as to a community.

'But would you not take the life of a *prisoner* who murders?—if not, what safety can there be for the keepers of your prisons?' No, we would not take the life even of such a wretch as the recent murderer in the Massachusetts prison—and we believe the lives of keepers would be far safer than they now are. We would treat every convicted offender against the law with kindness and pity—we would make him *feel* that the community were compelled to incarcerate him, from no desire of vengeance, but purely from a regard to the safety of its members, and to his own reformation. We would treat him as a human being still—a diseased, perverted, depraved, morally insane fellow-creature, yet one on whom no pains should be inflicted wantonly or vindictively, but who should be made to feel that his own good, as well as the general good, was consulted in every step taken with regard to him. We would endeavor to place around him such angels of mercy as Mrs. Fry and her fellow-laborers—to make him realize, in his lonely cell, that there is joy not merely in heaven, but on earth, over the sinner that turns from his evil ways. The criminal so treated will not be likely to murder his keeper, or any one else, after he has been brought to feel that the kindness he receives is genuine, not affected; but the criminal held in check only by fear and torture—by the fetter, the lash, the gallows—will kill or not kill, according to his fancied chances of escape, or the vehemence of his revengeful passions. Such is our view of the Massachusetts case, and the general question.

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### Hydrophobia.

A southern physician, in a communication on the treatment of this most terrific of diseases, published in the N. O. Tropic, observes—

'There is a most certain preventive cure, and one within the reach of every person, i. e. to examine the under part of the tongue daily, for a considerable length of time, and if little watery lumps, blisters, or pustuels appear, to open them and discharge the matter; continuing this operation as long as fresh ones appear. This is all that is necessary to prevent the disease from taking place.'

He then proceeds to say that any person receiving the virus, will evince it, sooner or later, and always before any symptoms of madness occur, by little pustules rising on the under part of the tongue, generally in six or nine days, but sometimes later. The pustules contain the hydrophobic poison; they are to be opened with a sharp-pointed instrument; and the matter spit out; they are too tough to break of themselves, and if not opened and discharged the matter will be reabsorbed, and it is this reabsorbtion which causes the dreadful disease. This, then, is the grand thing you have to do; examine the tongue of the bitten person two or three times a day, and as soon as any pistules are discovered, open them, and make the person spit out the matter, washing the mouth afterwards with salt and water.

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THE GOLDEN MARRIAGE. If you wish to learn the true value of marriage—if you wish to see what this union may be for two human hearts, and for life, then observe not the wedded ones in their honeymoon, nor by the cradle of their first child; nor at a time when novelty and hope yet throw a morning glory over the young and new-born world of home; but survey them, rather, in the remote years of manhood, when they have proved the world and each other, when they have conquered many an error, and many a temptation, in order to become only the more united to each other; when labors and cares are theirs; when, under the burden of the day, as well as in hours of repose, they support one another, and find that they are sufficient for each other. Or survey them still further in life; see them arrived at that period when the world, with all its changes and agitations rolls far away from them, becomes ever dimmer to them; when their house is still, when they are solitary, but yet stand there hand in hand, and each reads in the other's eyes only love; when they, with the same memories, and the same hopes, stand on the boundaries of another life, into which they are prepared to enter; of all the desires of this being retained, only the one that they may die on the same day,—yes, then behold them!—*Miss Bremer.*

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A GOOD HINT. The celebrated Dr. Abernerthy once said: 'I tell you, honestly, what I think is the whole cause of the complicated maladies of the human frame; it is their gormandizing, and stuffing, and stimulating the digestive organs to excess, thereby creating irritation. The state of their minds is another grand cause. The fidgiting and discontenting themselves about what cannot be helped—passions of all kinds; malignant passions and worldly cares pressing on the mind, disturb the central action, and do a great deal of harm.'

☞ We think it was the same celebrated physician that made this candid remark before a learned body of his profession, when discussing the nature and effect of medicine, and its uncertain operation: 'The fact is, gentlemen, we know but very little; if our medicine hit the disease, it kills it—if it hit the patient, it kills him.'

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IMPORTANT DISCOVERY IN PAINTING. Mr. M. Lamberg, a well-informed and accomplished German painter of this city, has at length succeeded in composing a paint identical with that found on the ruins of Pompeii. After the expiration of eighteen hundred years, the colored porticos of that city are still fresh as when decorated by the Latin artist. It has long been an object of solicitude throughout Europe to discover the composition of this rare paint. Deputations have been sent, composed of chemists and painters, having unlimited means. Books have been written, and much discussion had, but the secret was hitherto beyond discovery. Last winter, the compound of Mr. Lamberg was tested in this city by the engineer, and specimens are now in preparation for the Grand Duke of Saxony. Mr. Lamberg is now prepared to paint houses in Louisville in a manner as durable, he thinks, as that of the ancient Romans.—*Louisville Whig.*

## ITEMS.

*The Sandwich Islands.*—The London Times says: 'The alleged occupation of the Sandwich Islands by the British squadron, under Admiral Poulett, is an occurrence which has given rise to more excitement on the continent than in this country, but as we have now a correct statement of the facts before us, we are enabled to set at rest the conjectures and apprehensions which this incident has occasioned. The view which has been taken of this treaty of cession in this country is not favoraale to its confirmation Although no blame can be laid on Admiral Poulett for his share in the transaction, we understand that the Sandwich Islands are not to be annexed to the dominions of the British Crown, but to be restored to the independent authority of the native sovereign.'

*Mission to China.*—We learn from the Boston Times, that on Saturday afternoon some of the merchants of Boston gave a splendid entertainment to Mr. Cushing at the Tremont House in that city—on which occasion Robert G. Shaw presided, assisted by David Sears. The company was composed of the most distinguished merchants of the city, and was addressed by Hon. Daniel Webster, Mr. Cushing, and others.

Mr. Cushing was to leave Boston on Wednesday afternoon for Norfolk, to embark in the U. S. steam frigate Missouri, for the Mediterranean, on his way to China.

*Another Riot in Ohio.*—We find the following paragraph in the Cincinnati Message of June 26th:

'We learn that Ex-Governor Corwin's residence, at Lebanon, Ohio, on Friday night last, was stoned, and the windows completely riddled The reason assigned is, that he signed the petition to Gov. Shannon to have a negro pardoned. The citizens have the sheriff of the county in jail, by his own request, likely. Many years ago a mob was got up in New-Jersey; bullets were used as a remedy. There have been no mobs in New-Jersey since. It served as an effectual quietus.' [But Mrs. Mott's successful remedy for a threatened attack as better still. Throw open your house, spread your tables, and invite the rioters in. No mobocrat could stand that. It would tame him at once.]

The following account of a horrible deed is from a letter to the editor of the Knoxville, (Tennessee,) Post:

'A tragedy in low life occurred in Johnson county, last Friday. A daughter of Conrad Cable, a profligate woman, had been for some time associating with a free negro by the name of Greene. They met last Friday in a wood near the road, and Greene having become jealous of her, threatened her life; she turned her horse to make her escape, and as she rode off, he shot her with his rifle, and then, reloading his gun, killed himself. She lived just long enough to tell the circumstances to a wagoner who heard her cries.'

*An Interesting Coincidence.*—The oration before the city authorities on the 4th of July, was delivered by Charles F. Adams. Fifty years ago, says the Mercantile Journal, that day, in 1793, the venerable ex-President John Quincy Adams, performed the same service for the then existing authorities of our city.

An extra from Scioto Ohio Gazette informs us that the Rev. George Beecher, son of Dr. Lyman Beecher, and pastor of the 2d Presbyterian church in that city, accidentally killed himself on Saturday last. He had fired one barrel of a double barrelled gun, and attempted to blow in the other, when it went off, discharging its whole contents into his mouth and head, and killing him instantly.

*Fatal Rencontre.*—An affray took place on the 10th inst. in Bloomfield, Stoddard county, Missouri, between Dr. Chapman and Mr. Daniel Stanford, of that place, in which the former was killed and the latter was severely wounded. The weapons used were knives or dirks.—*Louisville Journal.*

*Pardoned.*—James M. Bradley and John P. Reed, convicts in the Mass. State prison, have been pardoned by the Governor and Council for their exemplary conduct in attempting, at much personal risk to themselves, to arrest the blows inflicted by Rogers upon the late Warden of the State prison, by which he was mortally wounded.

*Fitchburg Rail Road.*—This new line of railway is progressing in the most satisfactory manner. The first twenty-seven and a half miles, extending from Fresh Pond to Groton, have been contracted for.—Seven hundred laborers are now engaged on the line, and we learn that the line will be opened to Waltham in September.

Croton water is relieving a great many persons who were afflicted with the painful disease of stone and gravel. One of our friends tells us that no less than a dozen cases have already been mentioned to him. A gentleman who was sadly afflicted with the stone, and who resides in Brooklyn, was induced by what he heard of the efficacy of the Croton water, to take a keg of it to his house, and use it freely at his store in the city, and the disease is removed.—*Journal Commerce.*

*Mount Vernon.*—The Alexandria Gazette says that the paragraph going the rounds of some of the northern papers, relative to the proposed sale of the Mount Vernon estate, is altogether erroneous. The estate is in the possession of the Washington family, owned by a most worthy and excellent gentleman, who has not, and does not intend to sell it; and long may it continue to descend to those who bear the name of the Father of his country!

The New-York Courier and Enquirer of Tuesday says: 'The magnificent Massachusetts is making herself the 'Great Western' of Long Island Sound. She arrived on Saturday week, at four o'clock, and landed her passengers—only eleven hours from Boston! Capt. Comstock has good right to be proud of his splendid boat, and the company good right to be proud of such a man to command.

On the 20th inst. Mr. George Bohrer, a farmer living near Georgetown, Ky. was murdered by a band of lawless men, in open day, while at work in his field. Five guns were fired at him, and four balls were lodged in his body, notwithstanding which, he ran some distance, crying for help, but was overtaken by his murderers, one of whom beat in his skull with a hoe. The desire to obtain money was the cause of the act. Three persons have been arrested, and three more, who were suspected, have fled.

*The Anti-Slavery Convention.*—A London paper says, speaking of the great World's Convention—'A diverting little episode occurred in its proceedings A Mr. Fuller, from one of the northern States in our happy country, arose and contradicted the statements of brother Phelps, and brother Lewis Tappan, and stated that a large party of American abolitionists were 'little better than sheer humbugs!'—*Boston Bulletin.*

At about six o'clock on the 4th inst., Mr. Laurint ascended in his balloon from East Boston. It was the most beautiful ascent this æronaut ever made. The balloon rose slowly and majestically to a great height, and appeared for a time no larger than one of Higgins's beavers. Mr. Lauriat landed safely at Lynn.

*Real Temperance Town.*—We learn from the Greenfield Courier, that every female of the town of Sunderland, who is old enough to sign her name, has signed the total abstinence pledge, and that all the male population but thirty, have also signed it.

*Vermont.*—The Whig State Convention of Vermont have nominated the Hon. John Mattocks for Governor.

*Cost of Mob Violence.*—The jury appointed by the Court of General Sessions, at Philadelphia, to assess the damages occasioned by the destruction of Pennsylvania Hall, have awarded to the proprietors of that building the sum of $22,658,29.

In speaking of the proposed return of Thos W. Dorr to Providence, and his intention to resume the practice of the law, the Journal says:

'His first cause will be one of greater importance than usually falls to the lot of young practitioners. It will be no less than defending a man charged with the crime of treason; and will, doubtless, verify the old maxim, that 'the lawyer who manages his own case, has a fool for a client.'

The N. O. Crescent says: 'Times are so hard now, that several gentlemen in this city cannot even *collect their senses!*'

A young lady of Cincinnati is said to have jumped overboard from the Little Ben, while on her last passage, twenty or thirty miles below the city, and was not recovered. She was forced to leave the city, to prevent her marriage with a gentleman obnoxious to her parents.

Ex-President John Quincy Adams has declined an invitation to deliver the annual address, in October next, before the Berkshire Agricultural Society, at Pittsfield, owing to the precarious state of his health.

Frederika Bremer says: 'High and beautiful is the lot of a great poet. His lyre is the world, and the strings on which he plays are the souls of men. When he wills it, these tones are called forth, and melt together into a divine harmony.'

Hon. Abel Cushing, of Roxbury, has been appointed Justice of the Police Court in Boston, in place of Wm. Simmons, deceased.

Hon Frederick Robinson, of Charlestown, has been appointed Warden of the State Prison, in place of Charles Lincoln, deceased.


## WANTED,

IMMEDIATELY, a woman to do the housework of a small family in the city.

Also a boy in a boarding-house.

An excellent situation can be obtained for a colored boy of good qualifications, who may be desirous of acquiring a mechanical trade.

Subscribers names to the United States Citizen, and the Northern Star, will be forwarded on application to WILLIAM C. NELL, 25, Cornhill.

**WM. HENRY BRISBANE, M. D.**

HAVING commenced the practice of Medicine in this city, respectfully solicits the favor of his friends and fellow-citizens who may require professional services. Office and residence No. 42 Harrison street

April 21

## PIERPONT'S POEMS.

JUST published, by Oliver Johnson, 25 Cornhill, the Anti-Slavery Poems of John Pierpont, complete. The contents of the volume are as follows:

Prayer of the Christian; A Word from a Petitioner; The Tocsin; The Gag; The Chain; The Fugitive Slave's Apostrophe to the North Star; Slaveholder's Address to the North Star; Economy of Slavery; Plymouth Rock; The Liberty Bell; To Abolitionists; Death of Charles Follen; Hymn for the First of August; Prayer of the Abolitionist; Unchain the Laborer; Prayer for the Slave; Ode for the Constituents of J. Q. Adams; 'I would not live always'; Oft, in the Chilly Night.

For sale as above. Price, 20 cents; 20 per cent. discount to the trade.

## DR. BAYNES,

SURGEON DENTIST,

OFFICE No 11-2, TREMONT ROW,

LONG experience in the practice of Dental Surgery has qualified him to judge of the diseases of the Teeth in all their various stages, and the best mode of treatment.

Artificial Teeth supplied of the purest material and inserted on the most approved principle, without ligatures or wires, so as to aid materially in speech and mastication without subjecting the patient to the after consequences which so frequently ensue where they have been set without care or attention to the structure of the maxillary bone.

Specimens of work to be seen at the office. Particular attention paid to the management of the growth of children's teeth. Treatment for the Tic doloureux, diseased Antrum, &c. Every operation warranted to give perfect satisfaction to those who may favor him with a call

Persons visiting the city in want of Teeth inserted on Gold Plate, can have them accurately fitted in four or five hours' notice.

May 19 tf.

## Lunsford Lane's Father.

THE father of LUNSFORD LANE is now in the city, and is desirous of employment. He has been used to *gardening*. He is able and active for a man of his age. Any friends who can aid him to business on a place either in the vicinity of Boston or elsewhere, will confer upon him a favor by doing so. His wife is with him. Apply to either of the Messrs Lanes, or to WM. C NELL,

No 25 Cornhill.

## THE TRICOPHEROUS,

OR MEDICATED COMPOUND,

IS now acknowledged by thousands, who use it daily, to be the only remedy to prevent baldness, and to restore the hair that has fallen off, or become thin; to prevent grey hair; to cure and remove every appearance of scurf and dandruff from the hair, and to keep it in the most healthy, soft and glossy state, yet free from all oily and greasy appearances. The chief virtues of the Tricopherous, or Medicated Compound, are: 1st, Its bracing, strengthening, and clarifying properties. 2d, Its gently stimulating the action of the skin. 3d, Its producing and encouraging a reaction in the bulb or root, and particularly in the pulp, which receives the vessels and nerves, giving life and vigor to the hair. 4th, Its equalizing the circulation of the fluids. 5th, Its freeing the skin from the effects of perspiration, scurf and dandroff, and disposing the hair to curl. 6th, And, it's frequent use will preserve the hair in beauty and health to the latest period of life. For sale at A. S. JORDAN'S, 2 Milk, 26 doors from Washington st. Feb. 17.

## BOARDING HOUSE
## FOR COLORED SEAMEN.

The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation, on temperance principles, at No. 5, Sun Court Street, (first house below *the Bethel Church,*) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE,
No. 5, Sun Court Street, Boston.

Boston, June 8, 1842. (tf.)

## GARRISON'S POEMS

THE following are the contents of the volume of Mr. Garrison's Poems, just published at 25 Cornhill:

Universal Emancipation; Persecution; True Courage; To a Friend; Invocation to Spring; Dedicatory Lines to Liberty; Song of the Abolitionist; To an Infant; Hope for the Enslaved; Earthly Fame; Liberty; Fourth of July; The Guiltless Prisoner; New-Year's Day; May Day; To William Lodd; To my Wife; To the same; To my First-Born; To Benjamin Lundy; To the memory of the same; On Leaving my Native Land; The Prince of Philanthropists; Harriet Martineau; To Elizabeth Pease; On the Death of James Cropper; Christian Rest; The Bible; The True Church; Holy Time; Worship; Freedom of the Mind; To the Hon. Theodore Frelinghuysen; Liberty for All; Liberty and Slavery; To Isaac T. Hopper; On Completing my Thirtieth Year; On Completing my Thirty-fifth Year; To April; Independence Day; West India Emancipation; On the Death of a Friend; The Poor Debtor; To my Birth-Place; The Kneeling Slave; To Sleep; The New Year; The Dying Year.

For sale as above. Price, in pamphlet, 25 cents; full bound, 37 1-2 cents; extra quality, 50 cents. 20 per cent. discount to the trade.

## PROSPECTUS

FOR PUBLISHING BY SUBSCRIPTION,

### A HISTORY OF 'OULD N